

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER LOVETH DARKNESS HIS LIGHT!"—Paul.

No. 1,886.—VOL. XXXVII. [Registered as] SATURDAY, MARCH 3, 1917. [a Newspaper.] PRICE TWOPENCE.  
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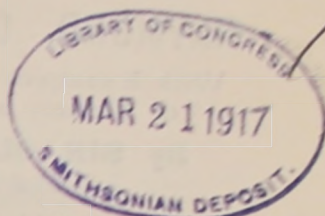
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**Thursday, March 8**—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, **Miss Florence Morse.** Intercessory Service in the Bureau, 5.15.

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## NOTES BY THE WAY.

We were recently at a gathering of thoughtful people which included several members of the learned professions, assembled to discuss various questions arising out of an important work dealing with spirit intercourse. It was significant to observe that none of the speakers denied the facts of what is called (the phrase has grown rather wearisome) "psychic investigation." But there were difficulties, even to some of those who were familiar with the subject on its intellectual side. The new revelation was in some respects wanting in dignity. It had to do with much which repelled the educated and refined mind. We seem to remember another great Revelation against which its contemporaries urged a similar objection (we make the comparison with all reverence, convinced of the shining reality which is at the core of Spiritualism in spite of its ungainly accompaniments). Its Founder, who associated with the common herd and even showed a partiality for their company, was denounced by the ecclesiastics of His time as a person of no scholarship or breeding, a brawler and an associate of the "riff raff." If there was in those days any equivalent of the saying that "a man is known by the company he keeps," it was no doubt quoted with much unction by the Pharisees. But He knew who were the most ready for His ministry, who would hear Him gladly, for He had that wisdom which is to the worldling foolishness. There is still a great deal for some of us to unlearn; many treasures of the Spirit are kept in earthen caskets.

\* \* \* \*

Of course the lower phases and methods of spirit intercourse have no essential connection with it. They are a "regrettable necessity" because of the spiritual blindness and deadness which have descended on the race. All the purest evidences of a spiritual world and of spirit ministry come through the interior channels of the enlightened understanding which may be quite destitute of scholarship and "culture." That is their normal expression. But they have to take abnormal forms to make any convincing appeal to the majority who can only be approached by way of the senses, and to whom any communication regarding the nature of the life to come has to be put into physical terms if it is not to be quite meaningless. The complaint of some—it is urged occasionally by well-fed men pathetically dependent upon fleshly comforts—that they are disgusted by the prospect of a future life which seems to be more or less a replica of this, sounds extremely droll. But to us it conveys a sign of grace. Such men have found something hollow in the life of the flesh, and yet have not discovered

that the higher life after which they aspire may be lived, in some measure at least, here and now "though in the body pent." And as regards the hereafter, whether their external surroundings be "materialistic" or not, they may safely trust the universe to provide that which is best. It will give them all for which they aspire—when they deserve it.

\* \* \* \*

Dr. Crawford's researches, as outlined in his recently published book, "The Reality of Psychic Phenomena," take us into the realm of the ultra-physical, as they are concerned with matter in an extremely attenuated form, derived from the medium and sitters, and acted upon by nervous or vital forces controlled by discarnate intelligences. It is this association of mind with radiant matter that is so instructive and significant, as we seem at last to be in a position to bridge the gulf between matter and spirit and to arrive at a scientific explanation of some of the anomalies and perplexities of the séance-room. One can begin to understand now why the mental attitude of the sitters counts for so much in a sitting, as it has a direct influence upon the radiation and condensation of the finely divided particles drawn from the circle and utilised in the production of physical phenomena as described and explained in Dr. Crawford's remarkable little work. This action of mind incarnate upon matter is a common experience of our everyday life. An article of food, however nutritious it may be, if it offends the eye or palate, will prove less sustaining than one of inferior quality that is relished. Muscular effort, again, is largely dependent upon the mind's attitude towards the object to be accomplished.

\* \* \* \*

Here, perhaps, we may be permitted to quote from Professor R. Blondlot's Notes on the "N" rays, communicated to the Paris Academy of Sciences. He says:—

A peculiarity of the "N" rays is their power of intensifying the glow of a small electric spark or a minute gas-jet when a pencil of the rays is allowed to impinge upon it. Another effect of the "N" rays is to increase the phosphorescent glow of a screen already rendered phosphorescent by exposure to sunlight. In observing the screen perfect silence must be maintained at first, in order that the less luminous portion may be distinguished. After a time if one speaks aloud or whistles, or if a knife or a slightly bent stick or a clenched fist be brought near the cardboard all the spots of the specially prepared paint will become distinct and more luminous.

Again, Dr. Kilner in "The Human Atmosphere" describes several experiments which he made in order to investigate the effect of will power upon the aura. He claims to have obtained direct evidence in several instances not only of a modification of the shape of the aura by the willing of rays from the throat, shoulders and breast of the subject, but of the inducing of changes of colour in various predetermined places. It is suggested that the auric vibrations are entirely outside the visible spectrum, as otherwise they would have been detected by persons of good eyesight, and it would not have been left to clairvoyants to recognise their existence. Kilner, like Blondlot,



made use of screens, but subsequent inquirers have found it difficult to repeat his experiments. It is possible that his results may have been influenced by physiological as well as psychical conditions.

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 22nd, 1917,

When AN ADDRESS will be given by the

REV. F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, N.W.),

ENTITLED

### "IS SPIRITUALISM OF THE DEVIL?"

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on April 26th by the Rev. J. Tyssul Davis, B.A., his subject being "Art and the Other World" (with lantern illustrations).

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, March 6th, Mrs. E. A. Cannock, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, March 8th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "John of Patmos," the fifth of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to the rooms at 110, St. Martin's-lane, on Friday next, March 9th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, March 9th, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "The Problem of Prophecy," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

THE LAWS OF THE HEAVENLY CITY.—The city has no law for those who are perfect in love, for love fulfils all law; perhaps this sounds to you a paradox, but it is true, and proves to the letter that which is written: "As a man thinketh in his heart so is he," for many are imperfect in Christ-love when they arrive from earth, though steeped in their Church's doctrine, and these find many laws here, such as, "I must not force my theological views on others," for here there is no theology; and again, others see written over the doors of their homes: "No time for gossip here." Here no one is bolstered up with a false character, for only truth can inhabit the city, so no one has a character to lose. The more perfect one is in love, the nearer one's home is to the King's palace, which is in the centre of the city, as I have before told you.—"The Invisible Near City," by A. B. O. W.

### "THE REALITY OF PSYCHIC PHENOMENA."

SOME REMARKS ON DR. CRAWFORD'S NEW BOOK.

BY SIR OLIVER LODGE, F.R.S.

I wish to congratulate Dr. Crawford on the opportunities which he has had of investigating certain psycho-physical phenomena with care and precision, and on the use which he has made of those opportunities. He has succeeded in making many of the observations which I was myself anxious to make in the case of Eusapia Palladino, and has answered some of the inevitable questions which arise.

That he has been enabled to do this through the kindness of the Goligher family, who, in the interests of investigation, have allowed such a continuous series of experiments to be made, is a cause for gratitude. The chief peculiarities of this noteworthy case are the dependableness of the phenomena and their subjection to control, which have evidently been quite exceptional; and I think that Dr. Crawford has been wise in concentrating on one simple thing, namely, the untouched movements of a wooden object, and in trying to get the conditions of that phenomenon thoroughly analysed.

I have myself considered this kind of movement as due to a sort of physiological extension of the normal muscular powers of a human being; and so did Professor Richet, who gave me the opportunity of seeing them many years ago. I then described some of them as suggesting a rigid rod extending from the medium to the thrust object. Professor Richet called these weird things *ectoplasms*, and puzzled over them as a physiologist. We did not associate this sort of thing with Spiritistic ideas: it did not appear necessary to do so. I am therefore rather struck with the concluding paragraph in Dr. Crawford's Preface, where I find that although the phenomena chiefly emphasised are so simple and mechanical, he frankly volunteers a statement about what has come to be his conviction about their ultimate source. In what I have to say I shall not touch on that aspect of the subject, but shall attend only to the mechanical and material side of things.

It is clear to me that Dr. Crawford has justified his contention as to the locality of the main reaction during the levitation of an object, that is to say, that the weight of the levitated table is transferred to the medium; a conclusion which to a sceptic will seem, of course, the obvious one.

The locality of the reaction was a thing I specially wanted to examine in Eusapia's case; but Miss Goligher differs from her in being docile and able to sit still while the phenomena are occurring. Consequently the difficulty of weighing a live animal, to which I have often referred (see, for instance, "Raymond," page 293), does not apply in Miss Goligher's case, and the reaction can be clearly traced. I confess I had thought it most likely that the reaction was on the floor; and I am still surprised that none of it is on the floor.

But it will be remembered that Dr. Crawford finds that if a scale-pan put below the table is at a height of about a foot, then there is a very considerable downward pressure on it—considerably more than the weight of the table. In that case there must certainly be a pressure on the floor. This is an odd result, in the light of the other observations; and when that pressure occurs it would seem to necessitate a diminution of the force which the medium's weight exerts on the platform of the weighing machine on which she sits. But, so far as I remember, no such diminution of apparent weight was recorded.

Dr. Crawford will, of course, see the point instantly:—viz., that if the reaction on the floor-balance was 30lb., and the table weighed 10lb., the medium ought to have appeared lighter by 20lb.

My first question, then, is whether this was ever observed.

My second question relates to the extra weights which were sometimes placed on the table—either by a man sitting on it, or by his trying to hold it down. In that case a great excess of weight should have appeared on the medium, or else a considerable reaction on the floor. I do not see that either of these things is recorded. I should have thought that it would



have been desirable to have a half-hundredweight and other weights available for loading the levitated table—reading the weighing machine each time, and also the floor scale-pan. Some flanged table-covers of sheet lead might be convenient.

Moreover, when a man is sitting on the raised table, if there is still no reaction on the floor, there must be a heavy turning moment on the medium's body, sufficient surely to tilt her off the weighing machine. Indeed, even when there is no such violent force applied, the bending moment due to the weight of the table would seem worthy of attention; and it is desirable to know whether the human body sustained the whole of it, or whether some of it was applied to the standard or other part of the weighing machine.

Again, there is the curious experiment when the table is inverted on the floor, and a man finds it difficult to lift. That effort would seem to necessitate an almost complete levitation of the medium; unless the reaction was really on the floor, as by a kind of glue.

I will not refer to other matters at present, except to call attention to what may seem to be slight inconsistencies, which, no doubt, can easily be explained.

On page 82 it is said that the table had a lower leaf; whereas nothing had been said about that before, and it does not appear in the diagrams. On page 93 a picture of such a table is given, and it is evidently a different table from that represented in the diagram on page 67; indeed, it is said—though perhaps not clearly enough—to be different. But then on page 127 the table is said to possess wooden bars near the floor, to strengthen the legs; though those bars do not appear in any of the diagrams.

Hence, in spite of the scrupulous care taken to describe all the circumstances, there remains some uncertainty in a reader's mind as to the exact kind of table used. In a case like this a photograph of the table would seem to be more important than a photograph of a scale-pan or spring balance.

I only mention these things because I can perceive how anxious Dr. Crawford has been to record every circumstance, however trivial, that either could or might be supposed to have any influence on the result; and the object of this communication is (1) to show interest in the record, and (2) to enable Dr. Crawford to amplify it in one or two places, as doubtless he can from his already obtained facts.

#### F. W. H. MYERS' DEBT TO PSYCHICAL RESEARCH.

We take the following from a sermon by Dr. J. Fort Newton, reported in the "Christian Commonwealth" of the 21st ult. :—

Ask the next man you meet if he believes in life after death, and he will no doubt tell you that he does. But does he? How few really believe it at all. For most of us it is little more than a filmy mist floating on the surface of the soul, unless some deep woe has forced us to face it. Many, like Kant, live "as if" immortality were true—which is one way to win faith—but few realise it as a fact commanding conviction. What it means to have a real assurance of the deathless life may be seen in the life of the late Frederic Myers, who, by the way of psychic research, came to certainty with respect to it. With the manner by which he arrived at assurance we have not now to do, but with its influence upon his life and character. His friend William James gave this testimony, and it makes one wistful to read it: "Myers's character grew stronger in every particular. Brought up on literature and sentiment, something of a courtier, passionate, disdainful and impatient naturally, he was made over again from the day when he took up psychical research seriously. He became learned in science, circumspect, democratic in sympathy, endlessly patient, and, above all, happy. The fortitude of his last hours touched the heroic, so completely were the atrocious sufferings of his body cast into insignificance by his interest in the cause he lived for. When a man's pursuit gradually makes his face shine and grow handsome, you may be sure it is a worthy one." What a transfiguration, what an emancipation from the tyranny of days by a faith that had become for him a fact!

"Out of sight, out of mind!" says the old saw, but no saw ever cut so clean across the grain of honest truth as this; "out of sight" if you wish, but never "out of mind"—the subconscious holds us to our past every time.—"Manual of Hypnotism," by H. ERNEST HUNT.

#### THE LATE W. J. COLVILLE: A TRIBUTE.

By STANLEY GORDON.

I read with deep regret in *LIGHT* of February 17th of the transition of Mr. W. J. Colville. He has now entered upon the fullness of life that awaits the faithful and the brave, but I mourn the loss of so valiant a worker in the vast field of spiritual emancipation.

For many years it was only at rare intervals that it was possible for me to come into contact with mediums. Mr. J. J. Morse, now editor of "The Two Worlds," was the first medium I ever heard speak in trance, and he it was convinced me of the reality of psychic phenomena. About eight years afterwards I happened to be in London, and as I saw that Mr. Colville was advertised to speak, I attended a series of lectures delivered by him. The lectures were remarkable in their way. His grasp of difficult subjects was surprising in so young a man. That was in 1886. He would then be about twenty-nine years of age. But it was when I met him privately that I was more than astonished at the wealth of his learning. I had then taken my degree at the University, and was fortunate enough to be Medallist in the Class of Ecclesiastical History.

In his normal condition at that time, Mr. Colville was a fairly well-informed young man. He had been attracted to Father Ignatius in his youth, and that was a link between us. But on the whole I felt that I knew as much as he did on most subjects. When, however, he passed into the trance condition, which he did with the utmost ease, he became a transformed man. His knowledge of Church history simply astonished me. I questioned him about the Church Fathers, the gnostics, the various Church controversies, and he seemed to possess the most intimate acquaintance with all these subjects. But when in his normal state I mentioned any subject connected with early Church history, he appeared to know nothing about it. This left an indelible impression upon my mind.

I can well recall a happy afternoon we spent together on Hampstead Heath, and that in the evening afterwards he simply went to the piano and, after playing a few notes of music, summed up all the events of the day in a beautiful poem. It was Primrose Day, and he paid a fitting compliment to the memory of Beaconsfield. My brother, who was present, was so astonished that he said to me afterwards, "That man is a genius!" I knew that there was a deeper explanation.

Only once again did I ever see and hear him. Our paths lay far apart. But some years ago I heard him deliver a lecture in the rooms of the London Spiritualist Alliance. He had become grey and somewhat worn in appearance.

I have never seen his name or read his various messages without recalling those early days of fellowship. This world is poorer through his transition. His undoubted gifts were freely given to the cause of the higher emancipation of the human mind. He was one of the pioneers of that era which is yet to be. Many will cherish with gratitude the memory of this brave and good man, who so fearlessly faced the world as the ambassador of the truths of spirit communion, and of the reality of that life upon which he has now entered.

#### PROFESSIONAL MEDIUMSHIP.

Miss H. A. Dallas writes:—

I wish to endorse strongly the remarks made in Lady Mosley's letter. I am sure that the advertisement sheet tends to lower respect for the subject which *LIGHT* so ably presents. I have long wished to see this sheet abolished. I would like also to support the suggestion that a register of the names and addresses of genuine and reputable mediums shall be kept at the office of the Alliance for the information of inquirers.

SIR ARTHUR CONAN DOYLE.—We are pleased to be able to state that Sir Arthur Conan Doyle, after finding that he would be unable to address the Alliance on the 22nd ult., kindly offered to do so later in the present session. In view, however, of the fact that the remaining available dates are now filled, we have asked him to postpone the fulfilment of his offer until the autumn session, a request with which it is anticipated he will be able to comply.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
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## Light:

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### THE "SPOOKERY" CAMPAIGN.

It is a difficult matter to write with anything like judicial calmness concerning the wholesale attacks now being made on mediumship. It is not easy to argue against a bludgeon, applied indiscriminately to everything, good, bad or indifferent, that relates to the subject of spirit intercourse. When the hostile section of the Press—for there are reputable journals which take no part in the campaign—replies to every protest with a yell of "Spooks!" when misrepresentation, falsification and suppression are resorted to without shame or scruple, the impartial observer knows what to think. The communications which LIGHT has received from persons of intelligence and standing in the community reveal the fact that there are many who, having little or no knowledge of our subject, are yet beginning to think there must be some reality in it, else why, they ask, should its enemies employ such tactics? They do not like journalism of the "kitchen area sneak" order (we take the phrase from the letter of a veteran soldier who bears a well-known name). But let us keep an even mind. The present troubles are an inevitable part of the great change which is coming over the world. We have not a word to urge in defence of "fortune telling" when the phrase is limited to those banal and mischievous abuses which Spiritualists themselves have by far the greatest reason to deplore and discourage. There are social pests and harpies practising their arts and crafts in the name of psychic science; but there are also honest and reputable mediums. And "fortune telling" is becoming a phrase that will presently be rendered ridiculous by reckless and indiscriminate use. Foretelling the future, or professing to foretell it (for prophecy is a very fallible affair), in return for a fee, is a legal offence, but its moral turpitude does not strike us as being greater than certain forms of mean-spirited conduct which carry no penalty beyond the condemnation of the decent-minded.

Against the religious aspects of Spiritualism the law brings no charge; against the scientific study of psychic phenomena it has had nothing to say, so far. Spirit communion in the home circle (especially those hallowed phases of it to which Tennyson and Longfellow so beautifully refer) has never brought those who practise it to the police-court. But a medium who offers to the public consultations for a fee runs the gravest risks, however genuine he or she may be. There are a multitude of things to be said on both sides of this question of professional mediumship (we fancy we must have heard every one of them during the last few weeks!) but that question need not be discussed just now. We have to consider the general situation. It is quite easy to grow excited, but excitement and indignation will not help us so much as a calm survey

of the position, a firm resolve to stand by every vital principle concerned, and a quiet refusal to be frightened. The true issues will clear themselves as the strife proceeds. At present they are overlaid with catch-words, prejudices, preconceptions, misconceptions—every kind of confusion that ignorance, malice and perversity can import into the question. The *ad captandum* argument—the appeal to the mob—is so old a device that one would suppose it to be out of date. As a matter of fact, we are confident that it is, and that the people who employ it are under-rating the intelligence of their public. It is curious, by the way, to note that some of the papers which are deriding "spookery" continue to publish seriously accounts of dreams, hauntings, apparitions and other supernatural happenings. It looks like a desire to "hedge"—to make the best of both worlds! Consistency, we have been told, is the hobgoblin of little minds. Still a thing cannot be false and true at the same time.

As to the persecution mania, there are signs that it is being overdone, and that the opponents of the truth of spirit existence and spirit return will in the end over-reach themselves. "Spooks" as a phrase may be pushed too far, and already thoughtful people who were at first disposed to side with our assailants are beginning, like Hervey, to "pause and ponder." They remember the religious persecutions of the past, and are now asking themselves whether the sensation-mongering scribes, the dullards and *flâneurs*, can really be better authorities on a subject they have never studied than the array of brilliant minds who, after many years of study and experiment, have testified to its reality, and thus confirmed the position of a movement which now counts its followers by thousands in England alone.

### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 5TH, 1887.)

Mr. Eglinton reached St. Petersburg on Sunday, February 13th. . . . On the evening of Friday, February 25th, Mr. Eglinton gave a séance to the Emperor and Empress, their Imperial Highnesses the Grand Duke and Duchess Sergius, his Imperial Highness the Grand Duke Vladimir and their Imperial Highnesses the Prince and Princess Oldenburg. The success was perfect, and their Majesties were greatly gratified.

M. Aksakoff has endowed the St. Petersburg University with a large sum of money for a scientific scholarship in memory of his late friend, Professor Boulteroff [the great Russian chemist who obtained successful results in psychic photography].

The improved tone in the comments of the public Press on occult matters is accentuated by the conspicuous exception of the "Saturday Review." This erudite journal has come upon "The Babylonian and Oriental Record," and is exercised as to the Babylonian idea of a soul. It is like, our contemporary fancies, "to the first figure of a man which the first boy that passes scrawls with a piece of chalk on the first wall he meets." "Meets" is good. "Walls that I have met," may be commended to the editor as a good title for future use. "Here we see a human figure, more or less, with an umbrella head, sitting down on a rail." What, I wonder, is a "more" human figure? More human than what? than the writer, or than an umbrella? This is the sort of stuff that occupies a column of what was once one of the brightest and keenest of journals, now fallen to this depth of folly. It would seem as if the writer really did not know the significance of what he calls "the crooked handle of an umbrella" instead of "a head in a hat" in these Babylonian drawings. Their study, he concludes, "offers a fine field for recreative conjecture"; and also, I may add, with the "Saturday Review" before me, for insane fooling and vacuous stupidity. Surely if it be necessary to make a certain amount of "comic copy" to relieve the general dreariness of the "Review," something better than this might be devised.

—From Notes by "M.A.(Oxon)."



## THE COMING OF A GREAT TEACHER.

DR. POWELL ON THE EXPECTATION OF SCIENCE, WITH  
SPECIAL REFERENCE TO PSYCHIC INVESTIGATION.

In the series of lectures now being delivered at the Queen's Hall, under the auspices of the Order of the Star in the East, the central theme is the Expected Coming of a Great Teacher. On Thursday evening, the 22nd ult., Mr. Ellis Powell, D.Sc., LL.B., contributed to the series a remarkable paper on "The Expectation of Science, with special reference to Psychic Investigation."

LADY EMILY LUTYENS, who presided, gave an able *resumé* of the preceding addresses by Mrs. Despard, Mr. Ebenezer Howard, and Mr. T. Greathead Harper, and remarked that Dr. Powell's views, as those of a man who combined a practical experience of the world as editor of a daily newspaper with an extensive knowledge of psychic subjects (a combination not often found), would be of special interest to them.

DR. POWELL said that one of the most fruitful of the many psychic upheavals in the history of mankind was the birth of Christianity. The advent of its founder was signalled by a general expectation throughout the Roman and Greek worlds. When it came, however, it assumed a shape entirely different from that which the eager anticipation of mankind had framed. To-day there was the same almost universal expectation of some mighty advent, and in a myriad hearts sprang the hope that we were on the verge of a new revelation. He proposed to offer from the scientific side some hypotheses, bold but reverent, in regard to the guises in which the new Unveiler was likely to come.

The lecturer then referred to the way in which the beliefs, convictions and habits of our ancestors are going one by one into the great melting-pot of world evolution to emerge completely transformed and transcended. In this connection he quoted a very fine passage from Froude descriptive of the passing of medievalism as it appeared to Henry VIII. and Cardinal Wolsey:—

... The paths trodden by the footsteps of ages were broken up; old things were passing away, and the faith and the life of ten centuries were dissolving like a dream. . . . A new continent had risen up beyond the western sea. The floor of heaven, inlaid with stars, had sunk back into an infinite abyss of immeasurable space; and the firm earth itself, unfixed from its foundations, was seen to be but a small atom in the awful vastness of the universe. In the fabric of habit which they had so laboriously built for themselves, mankind were to remain no longer.

"We also," said Dr. Powell, "are in the vortex of a world change. The faith and the life of twenty centuries are 'dissolving like a dream.' Whole sciences, bright realms overrun and subdued by the restless and intrepid human intellect, exist where in the sixteenth century there was nothing but blank ignorance."

After giving various instances of the great fields of knowledge and discovery which had been explored so that mankind had an infinitely wider range than its ancestors, Dr. Powell referred to the greater intimacy which prevailed concerning the laws governing the phenomena of human life. When Thoreau was asked if he did not feel lonely in the world, he exclaimed, "Lonely! Why should I feel lonely? Is not our planet in the Milky Way?"

Dr. Powell then entered upon a fascinating speculation concerning the mysteries of light. There were stars so remote that the beams of light which left them in Shakespeare's day, travelling at the rate of 200,000 miles a second, had not yet reached us. He suggested the probability that in the higher conditions of human life on extra-mundane planes it would be possible to see the great tragedy of the Crucifixion and other historical scenes being enacted, since those great spectacles were all present in the various degrees of light-transmission. Thus, were it possible for a spectator in some remote star to survey the earth minutely to-day, he would see it as it was centuries ago.

The lecturer went on to trace the unfolding of the course of evolution by which man had risen from being the blind and

obedient creature of God to an active recognition of the laws and purposes underlying creation, and a co-operation with the great Director of evolution. The Mighty Tactician was showing us more and more of the secrets of the mechanism and offering us an incessantly enhanced intimacy of collaboration with Himself. "No longer do I call you slaves, for the slave knoweth not what his lord doeth, but I have called you friends" (John xv. 15), and in the intimacy of friendship—nay, of sonship—a larger and ever larger proportion of policy and purpose was disclosed. That process which had lifted life from its humblest beginnings up to such a piece of work as man was but another name for the workings of the Divine Mind:—

A fire, a mist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cavemen dwell;

Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

In the speaker's view the new revelation meant a closer and more intimate co-operation between God and man, and in no sense was it a supersession of Christianity. On the contrary, he believed it to be a restatement or reinterpretation of the fundamental truths of Christianity in a more evolved form, so as to square with the intellectual advancement and achievement of the age, which would carry Christianity to acquisitions inconceivably more splendid than any it had achieved. The truths were there—all scientifically and psychically sound. What was required was a more adequate and more widely encircling interpretation. Christianity had never yet had a fair chance in the world. Inscrutable Wisdom chose to establish it largely through the instrumentality of ignorant and simple-minded men. Then, as now, psychic gifts were easier to develop and utilise in simple souls than in the highly intellectual. But, unhappily for Christianity, within a few centuries Constantine discerned its usefulness as an instrument of political chicanery. From that time Christianity had been almost ceaselessly employed in Europe as part of the elaborate machinery with which monarchs and politicians had deluded their subjects into submission to every species of exploitation and delusion. (Applause.)

Christianity had been reproached for the crimes and intrigues of kings and statesmen as if it had been their inspiration instead of being their cat's-paw. They professed it with their lips, and repudiated it in their laws. "Christianity," said Chief Justice Hale, "is part of the laws of England," and Chief Baron Kelly declared that the Christian religion "is part and parcel of the laws of the land." But Christianity was before all things a psychic religion—a faith which taught and enforced the existence of intelligences on higher planes of life than ours, over whom death had no power, and with whom we could communicate, and by whom we could be influenced and encouraged. But the law of England declared that no such intelligences or communications existed, and any person who pretended that they did was a rogue and a vagabond. (Laughter and applause.) "Prove the spirits," said Christianity. "If you do, you go to prison!" replied the law, and sent the most ignorant policemen to arrest the most delicate psychic in order that he or she might be placed in the dock before a magistrate who did not understand the merest elements of the science upon which he professed to adjudicate. This political exploitation of Christianity had fooled the world for well-nigh two thousand years.

"The time has come" (continued Dr. Powell) "to see Christianity as it is, and not as scheming monarchs and politicians have striven for their own sordid ends to present it. Rejuvenation and regeneration will be all the more ardent if some Great Unveiler should come amongst us just at the moment when all the tinsel is falling off the humbugs and gew-gaws of the world."

The lecturer then turned to the depth and beauty of the lesson drawn by Jesus from the lilies of the field—a teaching the pathos and consolation of which had touched countless millions of human hearts. Darwin, while pointing out that



"flowers rank amongst the most beautiful productions of Nature," had gone on to show the wonderful part they played in the great economy of Nature, a mighty scheme before whose marvellous order and precision—the outcome of a transcendent Intelligence—the mind recoiled in awe and admiration. Psychic science now told us that the flower had a conscious life, that Emerson was not wrong when he said that the trees in his garden welcomed his return and looked the brighter for it. Paley defended the existence of the Creator by the argument from design, based on the construction of a watch. The argument from the watch had long been superseded by the argument from the flower. When the intellectual standard of all Christendom was rising so fast, might we not in the profoundest reverence look for another teacher—not one who should cancel, repudiate, or obscure the sacred and venerable truths of the past, but one who should put us on the track of new interpretations, as far above our comprehension as the twentieth century lesson of the lilies was beyond the intelligence of the Saviour's audience in the days of long ago? Science saw the signs, but what the world expected was a new and supreme Interpreter of the things signified. Thirty years ago it would have been difficult to affirm that Science recognised a mystery, almost a sacramental mystery, behind the life and body of man. But in the presence of the awful phenomena of the last two and a-half years, that attitude had been profoundly modified. We were seeing all the problems in a new light. For the first time in man's history his knowledge as distinct from his faith told him that he was compassed about by a great cloud of witnesses. The alchemist's search for the Elixir of Life, the Philosopher's Stone, and the Transmutation of Metals certainly started us on the road which led ultimately to the beneficent studies of modern chemistry. "What if our psychic science is the first groping in the direction in which humanity is destined soon to travel? What if the voices which we hear from the Beyond are the forerunners of the Great Unveiler already on his way to us?"

Dr. Powell next advanced an argument from what Drummond called the arrest of the body—that is to say, that *physically* man has reached his best and cannot develop further. How striking it was that just as we reach this stage of evolution with the inorganic and organic behind us, the points of contact between us and the psychic planes should become so numerous!

We need not imagine our great Unveiler as manifest in the Flesh. God manifest in the Flesh was, if we may say so with all reverence, a necessary concession to a world which had to be reached through physical media, through physical phenomena, through teaching largely illustrated by physical analogies and based upon physical laws. The suffering Life, the agony, the betrayal, and the supreme sacrifice, were all largely physical in their appeal to mankind. Even now, as our three-hour services on Good Friday testify, there is no cessation of the appeal to the devotion and gratitude generated by the spectacle and memory of physical suffering. *Spiritually* adequate such an appeal cannot be. But I conceive that the increasing revelation of the super-organic and the psychical may bring us an Unveiler who is himself super-organic and psychical. As we exhaust, so to speak, the science of the seen, we approach nearer to the subtler energies of the Universe, the ineffable Mystery of the Unseen. If the Second Adam manifested in a physical frame, the Third Adam may possibly inaugurate a psychic era by a revelation from an entirely non-physical source. There may be no enshrinement in the flesh at all. The revelation of the First Person of the Trinity was made to the world almost entirely through His works. Men sought Him and imaged Him, in various guises as they searched—"if haply they might feel after Him and find Him," as St. Paul says: "though He is not far from each one of us." No man hath seen God (the Father) at any time, though He who was the brightness of His glory, and the express image of His Person, said that "he who hath seen me hath seen the Father"—had seen Him, that is to say, in the revelation of His Son. But this revelation of the Second Person of the Trinity was limited and conditioned by the material environment to which He descended, and amid which He functioned. What if the Third Person of the Triune Godhead, thus far hindered, if not entirely excluded, by our terrestrial materialism from functioning among us as He would desire, should find, in a regenerate world, the apt recipient of a revelation so lofty that it has been hitherto impossible to declare or convey it? The tendency towards psychic develop-

ment now so plainly observable, needs a guide, so that the psychic entity may be the more closely adapted to a psychic environment. Such an adaptation would, in such circumstances, be a condition of progress; and a revelation directed to that end, a revelation unconditioned, unhampered, unrestricted by the physical and the material, would represent for humanity such a message as has never yet gladdened the heart of man, during all the millions of years of his struggle upwards from a dumb and degraded animalism into a hope which his heart can feel, though his lips can frame no words that give it adequate expression.

Dr. Powell's address, which was of great eloquence, drawing on the highest science, philosophy and literature of the day and showing a wide range of thought, was heard with intense interest throughout, and the present report can do little more than touch some of its leading points. In the course of his peroration, the speaker said:—

The time is ripe for an advance along the whole line of civilisation. Humanity only wants the authoritative command, and every analogy, every precedent, every anticipation, every achievement, is pregnant with suggestion that it will not have to wait long. Even the notes of preparation, of patience and of sacrifice which are sounding all around us seem to blend and harmonise with the psychic expectancy that thrills our spirits—the searchlights, the vigilance, the deepening sense of personal and social responsibility, the solemn recognition of some mighty finger writing our destiny upon a scroll already blazoned with the fiats of Eternal Law, and, above all, the realisation that a sacred fire which only flickered on our national altars three years ago is now bright with tongues of vigorous flame—a signal and a beacon to all mankind.

#### TIME AND THE HOUR.

BY THE REV. F. FIELDING-OULD, M.A.

St. John had a vision of a mighty angel standing with one foot on the land and the other on the sea, who lifted his hand towards heaven and swore by the Eternal that there should be *time* no longer. Spiritualists have as a rule a much clearer realisation than other Christians of the immensity of the destiny which lies before the children of earth. While the latter see the curtain rising on a final and imminent transformation scene, the former see a ladder of light reaching through endless gradations, spheres, states and realms until even the imagination faints and fails. Conditions will be entered, principles assimilated, laws encountered and obeyed of which we have as yet not the faintest conception. What will *life* mean to us when we enter the heavens of contemplation? How will *love* in such a condition express itself? How will *worship* react upon a soul which stands enraptured in the uncreated fire of the Divine? There shall at quite an early stage be no more time, but there must, it would seem, be succession of events; for to God alone, who has no past or future, are all things eternally present. Succession of events in some sense constitutes time. But it may be that such time is ignored, unnoticed and of so minute an importance that it may be said not to exist.

Here we fit all things in between the two fixed points of life and death, and time to an hourly perishing material body is a real thing which must be reckoned with. But conceive a state where these things are not, where there is no growing "old," and no decay, and where *eternity* stretches without a check or break before the exulting spirit. Time, as we know it, would be eliminated, mere duration would have become a triviality. We shall no longer measure our lives by hours and years, but by experience, achievement and intensity of thought. When we go to the seaside for a holiday, how quickly the sunny, uneventful days smile themselves away; "how rapidly the Sundays come round," we say. But when we return home, in one day of anxious, strenuous work we live "longer" than we did in all those lazy weeks. "Ah," says the soldier, recounting his adventure, "I lived a lifetime in that moment!" and so he did. The oldest man in England, who is he? The tottering invalid who for a century has never been out of his native village? No, the "oldest" man in England—well, shall we say Mr. Lloyd George? The world has lived a century in the last



three years; the calendar does not show it, but it is a wiser, richer, fuller, riper world, and is rapidly growing up.

There is truth in the saying, "The good die young," for they complete their earth education more rapidly than the inconsistent, who slip back a step for every two they advance. If their *work* is done they may go, for though young in years they are mature in achievement and experience. Jeanne d'Arc was nineteen when she passed in flame; S. Francis, when he died, an old, old man of forty-five.

## ON COMMON SENSE AND THE SENSE WHICH IS UNCOMMON.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

We seem to have heard a good deal about "common sense" lately; it is a favourite term with those who disbelieve in "spooks," and who lay claim to the possession of a far deeper insight into the subject than that of practised experts—through, one can only imagine, an intuition that in itself would savour of the uncanny. Incidentally, it would be interesting to know whether "common sense" argues a disbelief in "spooks," or a disbelief in "spooks" argues "common sense." Apparently the two always go together.

And yet, what has "common sense" ever done for the world? Has it done anything but make use of the experience and tools provided for it by the "visionaries and dreamers" whom it holds in such scorn—the denizens of the realm pre-eminently outside the pale of common sense? Thirty years ago "common sense" told us we should never learn to fly; the "madmen" and visionaries turned a deaf ear, and to-day we have aeroplanes. "Common sense" maintained iron ships would not float, but the modern battleship flouts it in the face, and one would have thought the lesson might have been taken to heart.

When Galvani was experimenting with the legs of frogs, "common sense" dubbed him the "frogs' dancing-master," and we can easily imagine its exquisite amusement when Franklin took to flying kites. There was a time when it said the world was flat, but has since been persuaded to think otherwise. Nothing discouraged, towards the end of the last century "common sense" told us there was no God; now, even it allows that people who believe in a Deity may not be entirely devoid of all pretensions to a brain.

Had the world been dependent on "common sense" we should have had neither aeroplanes nor motors, neither telescopes nor steam engines; probably not even bows and arrows nor the primitive devices of the Stone Age. The dreamers—those believers in the limitless possibilities of scientific discovery—have been the pioneers: "common sense" would never have made the world go round, not even having sufficient of itself to realise its own limitations, but continuing to scoff where it does not understand, in spite of all the experience of the past.

And now, while the "visionaries and dreamers" are lifting—have lifted—the veil between this plane and the next, "common sense" stands aloof and holds its sides with laughter. It may not know the difference between a planet and a star, why lightning should be succeeded by thunder instead of the other way about, or the most elementary rudiments of chemistry, but it is ready with its pronouncements on far subtler sides of Nature. Although it has never forwarded the scheme of evolution by one hair's breadth, it continues to mock at those who do, fatuously complacent behind the ramparts of its own mediocrity.

It might be supposed that at the least "common sense" would have refrained from writing on subjects it does not understand; but even that saving grace is denied it.

"ATLANTIS: MOTHER OF NATIONS."—An intensely interesting address on this subject was delivered by Mr. J. H. Van Stone at the Salon of the Royal Society of British Artists on Thursday of last week, a report of which will commence in our next issue.

## OCCULT PRACTICES IN ANCIENT EGYPT.

In "Popular Stories of Ancient Egypt," translated from Egyptian sources by Maspero, and reproduced in English in 1915, there is a story entitled "The Princess and the Possessing Spirit." The narrative includes a description of Pharaoh, the King of Egypt, consulting the god, who gives his consent to a certain proposal, thus: "The god nodded with his head greatly twice." On this Maspero comments:—

In order to understand this passage, it must be remembered that, according to ancient beliefs, each divine statue contained a double, detached from the actual person of the god that it represented, and that the statue was a real incarnation of the god, differing from other incarnations of the same kind. The statues animated by a *double* expressed their wishes sometimes with the voice, sometimes by cadenced movements. We know that Queen Hatshepsut *heard* the god Amon command her to send a fleet to the Ports of Incense to bring back the perfumes required for the cult. The kings of the 20th and 21st dynasties, less fortunate, usually obtained only movements, always of the same kind; when they asked a question of a god, the statue remained motionless if the reply was in the negative, but it nodded its head twice vigorously if favourable, as was the case here. These consultations were carried on according to a strictly regulated ceremonial, of which contemporary texts have preserved the principal details.

The object of the King's enquiry was to ask Khonsu in Thebes, god of good counsel, to transmit his virtue to Khonsu, who rules destinies, the great god who drives away foreigners, and then to take him to the Princess, to expel the possessing spirit. "And Khonsu in Thebes, god of good counsel, nodded with his head greatly, twice, and he made the transmission of magic virtue to Khonsu who rules destinies in Thebes, four times." On this Maspero comments as follows:—

The innate virtue or power of the gods, the *sa*, seems to have been regarded by the Egyptians as a sort of fluid, similar to that which we call by different names—magnetic fluid, *aura*, &c. It was transmitted by imposition of hands and by actual passes, performed on the neck or spine of the recipient. This was called *Satapu-sa*, and may be translated more or less closely as "practising passes." The ceremony by which the first Khonsu transmitted his virtue to the second is rather frequently represented on the monuments, in scenes where the statue of a god is represented making passes on a king. The statue, usually a wooden one, had movable limbs; it embraced the king and passed its hand over his neck while he knelt before it with his back turned to it. Each statue had at its consecration acquired not only a *double*, but also some part of the magic virtue of the god it represented; the *sa* of his life was behind it, animating and permeating it, in proportion as the statue made use of some part of what it possessed for transmission. The god himself, whom this perpetual outflow of *sa* might have exhausted, could supply himself from a mysterious reservoir of *sa* contained in the other world; it is not stated by what means this lake of *sa* was itself supplied.

## POINTS OF VIEW.

Miss S. Ruth Canton writes that although much interested in the South African ghost story related by a hospital nurse (p. 51), she cannot agree with the sentiment that "our world is in much more conformity with hell than with heaven." Miss Canton continues:—

We are sons of God, but at present only very little ones. We totter and tumble, we stutter and lisp, we are rude, rough, naughty and mischievous, but as yet we know no better. Children as we are, we are nearer heaven than hell, even now. It is easy for men to see our glaring faults—it needs the eyes of a God to detect our secret virtues. The patient Father sees them, and slowly, but surely, is training us to become noble men and women, fit for His better service.

It is nothing to Him if He has to wait thousands of years merely to complete a stratum of the earth. He certainly will not grudge the same, and more, to bring to perfection the sons who bear His name.

THE POLICE RAIDS.—At Marylebone Police-court, on Saturday last, Mr. Horace Leaf was fined £20 with £5 5s. costs; Madame Vox £15 with £5 5s. costs (in this case notice of appeal was given); Mrs. Susan Fielder and Madame Leslie were each sentenced to two months' imprisonment; while Mrs. Olive Bush (or Starl) was remanded, the charge in each case being fortune-telling.



## GHOSTS AND HAUNTINGS.

. MYSTERY VERSUS MATTER OF FACT.

A goodly company attended at the rooms of the Alliance on the 9th ult. to hear what "Morambo," the guide of Mrs. M. H. Wallis, had to say on the subject of "Ghosts and Hauntings." He began by claiming first that man, whether in this sphere of existence or in the next, was a spirit; secondly, that spirits in the next sphere constantly returned, and some of them remained in somewhat close association with earth conditions; and thirdly, that strong desire was a force which, to a large extent, rendered spiritual presence manifest. Adding to this the fact that just as travellers in distant lands often experienced a great longing for the home they had left and for the society of its inmates, so the spirit after transition often experienced intense longing both for the presence of loved ones still on earth and for the old familiar scenes, and we had much to explain apparitional presentments, portents and other spasmodic indications of spirit activity—especially if we remembered that many persons who were not of necessity mediums in the sense of being subject to spirit control, might yet be endowed with psychical powers which rendered them sensitive to spiritual influences. It had been evidenced through Modern Spiritualism that, given certain conditions, a well-developed medium could come into conscious touch with friends on the other side who were desirous of manifesting, but it should be recognised that those same conditions might occasionally be present in the case of persons who were not in any way familiar with the fact of spirit intercourse. Mediumistic powers were often dormant and therefore unsuspected till some passionate emotion supplied the condition which broke down the barriers which had been erected and consciously or unconsciously maintained between the two states of being. It was therefore natural to expect that in the present time of stress those who had lost dear ones should receive indications of their presence. Before passing from this part of his subject "Morambo" confessed to some feeling of amusement at the idea which usually lay behind the employment of the word "ghosts" in reference to spirits who were no longer associated with a physical body or physical environment—the idea, namely, of something shadowy, unsubstantial, unreal, whereas they and their surroundings were every bit as real as before. Coming to the old traditions of people who had passed away many years, perhaps centuries, ago, returning to re-enact some scene or scenes in their past lives, these might be explained in some degree by a recognition of the psychometrical faculty which enabled its possessor to read some of the pages of the great book of life. A process of registration of the spiritual side, both of this life and the other, was continually going on. Given the key, the power of perception, that room would be seen to be haunted by the thoughts and feelings of the people who had been there in the past. Some people were thus enabled to come into contact with old-time happenings, and in occasional instances they felt themselves so closely identified with what they witnessed that they imagined they had been actual participants in the events they described. Many of the experiences related of apparitions might be attributed to this faculty of psychometry. In regard to hauntings due allowance must, of course, be made for the proneness of the imagination to add vivid touches to narratives of what might have been very simple happenings.

A LONG-EXPECTED and remarkable book by Sir William Barrett, F.R.S., will shortly be published by Messrs. Kegan Paul, Trench, Trübner and Co., Ltd. It is entitled "On the Threshold of the Unseen," and incorporates a revision of a smaller book by the author called "On the Threshold of a New World of Thought." This new book gives the result of the author's long and wide experience of the evidence for survival after death, together with a critical discussion of the phenomena of Spiritualism from a scientific and religious standpoint. Some of the most arresting evidence for survival adduced by Sir William came through his own personal friends, and has not hitherto been published.

## PILATE SAITH UNTO HIM, "WHAT IS TRUTH?"

Everyone was getting bored by the argument between Brown and Jones. All felt that Brown must be right and that Jones was an ass. At last Brown said, "My dear Jones, we cannot argue all night. I have not only all scientific opinions with me, but common-sense. I fully admit that, when we dream, our dreams are objective to us, they are quite as real to us as waking experience. But when we wake we know that what we have been dreaming is nonsense, and our waking judgment must be right."

"My dear Brown," said Jones, "suffer me to tell you a story; when I have finished you shall have the last word and go peacefully to bed."

"Two thousand years ago a man named Caius Lepidus lived in Rome. One night he had a strange dream, and I now tell his dream as it is reported he told it to his wife two thousand years ago."

"I dreamt two thousand years had passed, and that I was living in that future time. I was travelling swiftly and noiselessly in a carriage, and yet there was nothing that moved the carriage. I was in a dark place, when suddenly from above a sun, untouched by human hands, blazed forth light, and I saw I was in a glorious building. I was here in Rome, you were in Constantinople, and yet you were talking to me at my age, and then I saw the ceremony which joined you to me take place exactly as it took place ten years ago. All this and much else I dreamt, and, as I dreamt, it was all real and possible."

"When he had told his dream, Caius and his wife laughed at its absurdity, and they said, 'What strange, impossible dream the gods send us!'"

BROWN. "You made up that story, Jones?"

JONES. "That is not the question. While Caius was asleep he judged all that he dreamt of as possible and reasonable. When he was awake he judged all he had dreamt of as impossible and unreasonable. The question is, which judgment was right, the sleeping or the waking judgment? What do you say?"

BROWN. "I say, Good night, old fellow. If I dream what is going to happen in 3916 I will give you a reply then—two thousand years hence."

GERALD TULLY.

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TRANSITION OF MR. R. J. MACLACHLAN.—We have learned with regret of the decease on the 18th ult. of Mr. Robert J. MacLachlan, of Dunalaster, Howwood, Renfrewshire. Mr. MacLachlan, who was formerly British Consul at Belmopan, British Honduras, was an old reader of *LIGHT*, and both he and his wife were long associated with the movement in Scotland. The widow and family have our sympathy and that of all who knew them. Mrs. MacLachlan, it may be mentioned, is a daughter of the late Mr. and Mrs. Alexander MacNab, of Howwood, a family well and honourably known in the district.

A NEW book by Mr. J. Arthur Hill, "Psychical Investigations," will be published next week by Messrs. Cassell & Co. It contains the record of evidences obtained by Mr. Hill through a remarkable sensitive, Mr. A. Wilkinson, and connected with Sir Oliver Lodge's "Raymond" by reason of the inclusion of much interesting matter purporting to come from Lieutenant Raymond Lodge, some of it being markedly evidential. It is not only a record but a commentary: Mr. Hill considers the relation between psychical research and religion, and outlines a theology in harmony with the facts of psychic science.



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## CHANGES IN "LIGHT."

The cutting down, by the Government, of paper supplies necessitates further alterations in the internal economy of "Light." The Supplement, as will be observed, has disappeared, and in future, space being precious, it will be necessary to make a small charge for Society reports and notices, as described on another page.

## NOTES BY THE WAY.

That the body—especially the hand—normally radiates a force or influence is well known. In the "Bulletin de l'Institut Général Psychologique," Paris, 1905 (No. 2), there is an account of some interesting experiments made by Dr. Favre in investigating the action of the human hand upon plants. Common garden-cress seeds were placed upon damp blotting-paper and submitted to the influence (1) of the right hand, (2) of the left hand, and (3) of both. The results showed that the hand does apparently exercise an action over the germination and growth of plants. It was found that the right hand is the most active and that six minutes' treatment of the seeds the first day sufficed for the influence of the hand to be a marked feature during the whole period of germination. It was also observed that the health of the operator determined to a great extent the emission of the force. Dr. Favre's experiments have an additional interest when it is borne in mind that the fakirs of India claim to be able to accelerate the growth of plants by making passes over them.

\* \* \* \*

This reference to the influence of the hand reminds us that some years ago a good deal of curiosity was manifested concerning the action of the hand upon a little vane of paper balanced upon the tip of a needle. If the right hand was brought near to it without actual contact, the vane, after a preliminary wriggle or two, began to revolve slowly from right to left, while if the left was used it moved from left to right. The revolutions continued for some minutes, the time varying with the individual. Sometimes the vane would not move at all, or only in a sullen kind of way, but perseverance and a change of hand generally overcame its obstinacy. As investigation showed that the movement was not influenced by the breath or bodily temperature of the operator and tests by the electro-scope failed to reveal the presence of electricity, the movements were attributed to the action of psychic force—a conclusion which more recent investigation into the physics of mediumship tends to confirm. Readers interested in the subject will find some further particulars in an

article entitled "The Magic Whirligig" which appeared in the "Pall Mall Magazine" for June, 1898.

\* \* \* \*

The Rev. H. V. O'Neill sends us what he describes as "A Long-Restrained Complaint." He has read "with impatient feelings" in LIGHT "passage after passage" disrespectful to "the Church." But then, of course, he must have read with emotions of pleasure and satisfaction "passage after passage," also in LIGHT, in which "the Church" has been eloquently defended and its teachings expounded by able ministers. Naturally he raises the question, which Church; as a Catholic priest he protests against our "constant failure" to distinguish between the two. And yet in LIGHT as recently as the 3rd ult. (p. 40) appeared an article by "Hamerton Yorke" in defence of the Romish Church. So it is not a "constant" failure, and, to speak plainly, we do not care to accentuate the old feud between Father O'Neill's Church and what he calls the "Church of the Reformation" by too explicit distinctions. The matter is complicated by the great number of people of both Churches who are actively or passively sympathetic to our subject. Father O'Neill alludes to the teachings of Christ on the subject of life after death. The Church, he says "professes to know only as much as Christ taught it." Father O'Neill is hereby courteously, definitely, and emphatically told that that question is now a scientific proposition, just as much as astronomy or electricity. We might mention some of the many instances in which Theology has vainly endeavoured to withstand the course of Science in the past, but these things have become staled by repetition.

\* \* \* \*

To proceed to other points. Father O'Neill launches in the Press, from time to time, attacks and fulminations against this much abused movement of Spiritualism, but the moment any reflection is cast or seems to be cast on his Church, he finds it most unfair. This is an attitude which hardly reflects the insight and humour of an Irishman. It is the attitude of those who hold that whatever they do to their enemies is just and right, and whatever their enemies do to them is "not fair." The Rev. Father is annoyed with us for saying in "Notes by the Way" that the prediction by the Curé of Ars of coming events in the lives of some of the people he met was "fortune-telling." Of course it was. Father O'Neill says that the powers of the saintly Curé were quite different from those of clairvoyants *et hoc*. But this is a mere quibble. We were not talking about the powers at work but the things said. And as to the claims made for Divine inspiration in the case of the good Curé, the law and a powerful section of the Press to-day would laugh them to scorn. Father O'Neill has done us the honour to read this journal for many years. We ask him to try and regard its aims in a large, generous and manly spirit, free from partisan prejudices and petty quibbling such as we have noted above. We hope he read and profited by the report of Dr. Powell's address in our last issue.



## PROFESSIONAL MEDIUMSHIP.

## READERS' OPINIONS ON THE QUESTION OF ADVERTISEMENTS.

Sir Arthur Conan Doyle writes:—

In answer to your appeal in *LIGHT*, I for one would be prepared to pay £10 a year towards a fund with the object of recouping the paper for the loss sustained by not admitting advertisements of mediums. There are true mediums and false, and it is a serious thing that a paper which represents what many of us believe to be nothing short of a new revelation should in any way, even unwittingly, help what is false. I cannot see how you can discriminate. It is all or none, and if "all" means helping deceit, then my counsel is that you do the brave and proper thing and make it "none." It is right, however, that those of us who take this view should make some personal sacrifice in order to make your action possible. Our belief must be shallow and worthless if we will not do that.

May I add that a very hearty vote of thanks should be passed by all believers in spirit communion to those men, be they journalists or detectives, who expose fraudulent mediums. They could not do us a better service than by attacking the worst enemies of our cause. Mistakes may be made—every movement has its martyrs—but no one can read the evidence without feeling that in the main these people are vulgar impostors and deservedly punished. Exact knowledge of the future has never, so far as I know, been claimed by those who have passed.

Mr. B. M. Godsal, writing from San Diego, California, on the general question of professional mediumship, says:—

Surely Spiritualists of any experience must have learned by now that no medium exists who can give satisfactory readings to all and sundry, at so much per reading. Much has been made lately of the twenty odd years of study that certain celebrities have required to assure themselves of the fact of communication between the two worlds. If all they had to do was to pay a fee and consult a medium—like shouting into a telephone to the spheres—then twenty years is a long time (even on a London telephone!) to discover that there is someone alive at the other end of the line.

The truth is that the law is largely in the right. People who promise to get information through from the "other side" for anyone who will pay a fixed price are selling goods that they can seldom deliver.

The moral of it all seems to be that mediums should confine their activities to associations, churches, institutions, &c., where they should receive salaries, but not fees, and read for members only. Moreover, the general public might be instructed to seek their mediumship within their own families, and amongst their friends, where they might perhaps get much fantastical nonsense, but, if we believe in our cause at all, we must trust that it would be outweighed by wisdom received.

It is true that the instructed Spiritualist may perhaps consult a public medium, without feeling aggrieved, because he knows that he is paying for the *chance*, and not for the *assurance*, of success—just like consulting a doctor. But the general public can hardly be expected to take that view of the matter.

If Spiritualism were the cheap and easy way to enlightenment that some people seem to think, then we might well fight shy of it.

The Rev. David F. Stewart, M.A., of Highgate, writes that he sees nothing objectionable in the advertisement supplement. Its omission would, he considers, be an unnecessary sacrifice.

Mr. Richard A. Bush (Morden, Surrey), suggests that the advertisements should be continued but in a modified form—merely names and addresses—all of one size, *i.e.*, none to be made more conspicuous than others by large type or other devices. He adds:—

I think that the higher forms of mediumship will prove generally to be the "free gift"; but I am not blind to the fact that many mediums will require payment or support, and they are every whit as much entitled to this without loss of dignity as clergymen, artists or musicians.

Mr. B. Jordan Smith (Reading) favours the retention of the advertisements on the ground that professional mediums supply a demand by inquirers for evidences that shall be immediately available.

Mr. J. Sims, Hon. Secretary of the Holloway Society, is strongly opposed to the commercial element in mediumship, and remarks on the tendency of persons with the smallest psychic gift, however undeveloped, to set up as full-fledged mediums. "Delete the advertisements," is Mr. Sims' advice,

"fill the space with reading matter, and, if you like, charge an extra penny per copy. You may rely on the support of every society which counts, and you will obtain a better class of subscriber."

Mr. H. Butcher supports the suggestion to drop the advertisements, although he has received evidences of the reality of prophecy. He would be willing to pay an increased price for *LIGHT*.

Mrs. R. T. Ridley (Corbridge-on-Tyne) agrees with Lady Mosley that the advertisement supplement should be dispensed with.

Mr. William E. Benton supports the proposal and recommends that the price of *LIGHT* should be increased to 3d. He himself, he adds, would be glad to pay 6d.

Miss Cordelia Grylls (Torquay) is in favour of deleting the advertisements, and points out that mediums who take up the business side of the work lose their higher guides and are brought into touch with a lower class of intelligence.

Mr. H. Jephson recommends the abolition of the advertisement supplement and raising the price of *LIGHT* to 3d.

Mr. Joseph Appleby (Accrington), writing as a business man, recognises that with *LIGHT*, as with other papers, the revenue from advertisements is an important matter. But he deprecates the idea of commercialism in connection with the subject—it is that element which has brought it into ill repute, and he is strongly in favour of discontinuing the advertisements.

Mr. John Burns (Coventry) suggests that *LIGHT* should continue the advertisements with restrictions and precautions, which, however, have long since already been adopted.

The Misses Charlotte and Mabel Woods support the proposal to discontinue the advertisements, and suggest the formation of a common fund to make up for the loss of income entailed.

Mr. T. Large (Liverpool), Mr. T. Tudor Pole (Portstewart, Co. Derry), Mrs. W. H. Smith (Reading), Mr. James W. Flack (Wilton), Mr. F. Dismore (Birkenhead), amongst others, also strongly support the proposal. Amongst the remaining dissentients are Mr. J. Hewat McKenzie, Mr. Ernest Morley Miles (Worthing), Mrs. Nellie Bloodworth, Mrs. E. Hutton, Miss E. Katharine Bates and Mrs. H. S. Robertson. Letters continue to pour in, but by far the larger number are in favour of the abolition of the advertisements, and this applies equally to those whose opinions are given orally.

Meantime it may be observed that there is no evidence of any general desire on the part of mediums that their announcements shall continue.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 12TH, 1887.)

Men who have never seen a certain phenomenon may easily find flaws in the evidence or consistency of the evidence of those who have witnessed it. Two persons may have been witnesses of a terrific thunderstorm in India. One may assert that there were twenty flashes of lightning per minute, the other may state there were ten per minute. Ah! says the critic, the witnesses were incompetent; their varied accounts prove that no thunderstorm took place at all; their evidence will not bear the test of investigation. Now, I will tell you how it was done: a man procured a mirror and flashed light before the eyes of those persons, then shook a piece of sheet iron to imitate thunder, and thus played his trick. Why, you have merely to go to any common theatre and you will see the whole thing done. . . . When the recorded facts are of such a character as to defy such puerile criticism, then the only course left is to deny the facts. Those who make these assertions are mistaken, or are not stating facts accurately, or have imagined the whole thing. He who was *not* present has the effrontery to assert that he knows better what took place than those who were present.

—"M.A. (Oxon.)."

LAST week's issue of *LIGHT* was sold out and copies are only obtainable with difficulty. Readers are requested to order their papers regularly in order to be sure of getting them.



## A VISION OF NEW WORLDS.

A FAITH THAT EMANCIPATES.

BY B. M. GODSAL.

The reflection cast upon Spiritualism, that it fails to confer spirituality (seen more than once lately in the columns of *LIGHT*) provokes me to the retort made by the beggar, that aforetime was blind, to those who would have him deny the miracle by which he received sight—"One thing I know, that, whereas I was blind, now I see"—a good answer, leaving the Pharisees to decide for themselves whether it was the application of clay, or the ablutions, or the Spirit working through these, that had opened his eyes.

Adapted to fit my own case (for I, too, am of age), this cogent reply would run somewhat as follows: "One thing I know, that, whereas I was born and brought up to the tenets called 'orthodox,' and became an agnostic—or materialist—now, taking my stand upon the phenomena of Spiritualism as a base, and on its teachings as a superstructure, I get a glimpse, at any rate, of new worlds, offering bright promise for the future and, better still, making of this world a reasonable place, and justifying the ways of God to man."

This vision of new worlds recalls a personal message I once received in Costa Rica (as reported in *LIGHT*), through a medium unable to speak a word of English, which, after extolling the study of Spiritualism as a means of advancement "towards success—the highest attainable," concluded with the advice—

To delve in science, and plunge down deeply into books,  
To reap the blessing of the known, and find new worlds  
in blinded nooks.

Observe the use of the word "blinded," rather than "blind," conveying the truth that the mysteries of Spirit are not merely hidden away in "nooks," from which the proud avert their gaze, but these nooks are purposely made blind against eyes not ready to pierce the veil—so that seeing they may see, and not perceive. I give personal experiences because, in a matter so deep, they are the only ones that move us.

It is true that the spirituality induced by Spiritualism has little surface resemblance to that of the orthodox type. For Spiritualism is young, and democratic, just as Christianity was democratic—when young. But the latter, embellished throughout the centuries by generations of artists, has received a beautiful exterior, which reflects itself upon the manner of its votaries, acting rather as a bar to intimate contact with publicans and sinners; whereas it is a witness to the truth of Spiritualism that it enables two friends, or even strangers, to discuss, without the semblance of cant, intimate problems of the soul, supplying, as it does, many natural ways of approach. Moreover, another of its gifts is a sympathetic understanding towards all faiths—and even superstitions—because it is an element common to all, and a key to the heart of each.

While Spiritualism gives a fresh interest to Bible reading, I doubt not that many of our higher messages emanate from sources as wise and exalted as some that begin, "Thus saith the Lord"—which evidently vary in quality with the age, the medium, and the occasion. That our messages sometimes seem confused and contradictory, when compared with the revelations of past days, is doubtless due to human limitations, by reason of which the history of a hundred years ago becomes accepted as clear and concise, whereas that of last month is a babel of many voices.

One essential quality that differentiates Spiritualism from most religions is that it affirms freedom of soul; whereas the churches too often deny to others this kind of freedom, though liberal enough in the matter of conduct. And people, as a rule, prefer that their religion be rigid in dogma and liberal in practice—affording anodyne to the soul and ease to the body. Spiritualism, reversing this, leaves to the soul its freedom—a freedom ever broadening, as the soul more and more assimilates itself with universal law—which is divine; but it teaches also that true freedom entails responsibility, whence it follows that, in the realm of conduct, not the smallest infraction of the law can, by any *hocus-pocus*, escape its painful consequence.

Perhaps Spiritualism is more especially helpful to those not, by nature, spiritual—those who must be shown, who must have groundwork for their faith. Nevertheless it serves well the ultra-spiritual in bringing them down to earth, and teaching them to watch their steps while gazing heavenwards. For by its light we see that the mind of man is the point of contact between matter and Spirit, the meeting-place of intellect with spiritual forces, and often their battle-ground, where they contend for sway, as well as for mutual benefit in regulating the claims of each—of head and of heart.

What, then, is this Spiritualism that takes both heaven and earth for its province? It is broader than religion, for its rubrics include the laws of Nature, forever unfolding; it is more inclusive than science, for, while it makes use of weights and measures, it treats also of the things that can only be spiritually discerned; it is not to be limited by the term philosophy, for it refuses to be systematised, and remains as elusive to definition as life itself. It is something simpler than these, and it permeates all three of them, like the leaven "which a woman took and hid in three measures of meal, till the whole was leavened."

## THOUGHT TRANSFERENCE.

BY F. W. LAST (LATE LINCOLN REGIMENT).

Telepathy is now a scientifically established fact. The term signifies the transmission and receiving of mental impressions, and hitherto has been used to cover *two distinct* types of this phenomenon. The one type is telepathy between incarnate minds, and the other telepathy between discarnate and incarnate minds. The former I shall designate as ordinary telepathic phenomena and the latter as psycho-telepathic phenomena.

There is an abundance of evidence as regards ordinary telepathy, but not so much as regards psycho-telepathy. I will now give a case illustrating this class of telepathy. The experience set forth was related to me by a professional friend, one who is rather sceptical as regards psychical matters. I give it, as far as possible, in his own words:—

Some years ago now, I happened to be just off on my holiday to the seaside, and one day, near the date of departure, I distinctly heard a voice say (although it appeared to come from nowhere), "Go and see your father." I thought it must have been imagination, and dismissed the matter from my mind on that ground. The next day I again heard the voice say, "Go and see your father," and I felt that it was rather a strange occurrence; however, I again dismissed the matter from my mind. When the message was again repeated, I thought that really there must be something in it, and I told my wife that "something" warned me to go and see father. She was very disappointed and could not understand why I had taken such an idea into my head. However, I *did* go to my father, and found him in very good health. I stayed about a week with him, and on the day of my departure he said to me, "My dear boy, I have never felt so 'fit' in my life." I returned to my wife, and two days afterwards I had a telegram notifying me of my father's death.

It will be seen from the above account that if my friend had *not* obeyed his "unseen communicator," he would never have seen his father on earth again. Upon first hearing this experience I thought it might be explained by ordinary telepathy, but upon being informed by my friend that his father was in excellent health at the time the message was received, and that his father was extraordinarily lucky as far as disease was concerned, I dismissed that explanation. Upon careful consideration of this case, I have come to the conclusion that it can only be explained by psycho-telepathy, that is, telepathy between a discarnate entity and an incarnate mind, unless, of course, it was a case of clairaudience, my friend's astral-sense of hearing being stimulated on this occasion. But I am inclined to reject this hypothesis when I consider that the gentleman in question was a confirmed "sceptic," and so his astral-sense would not be likely to be aroused spontaneously.

THE POLICE RAIDS.—At the Marylebone Police Court on Saturday last Olive Bush (Mrs. Starl) was sentenced to three months' imprisonment for fortune-telling. She was defended by Mr. Woodgate, who intimated that an appeal would be lodged.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
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## Light:

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PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### THE INVIOLEATE THINGS.

"Some day, perhaps," said Rupert Brooke, "we shall see, being no longer blinded by our eyes." That "intellectual power" which, as another poet told us, "through words and things goes sounding on its dim and perilous way," is a power which misleads us sadly when the way takes us beyond the region of words and things. We find evidences of the fact everywhere in the attempted reduction of some fine vision or emotion to the language of every day. The result is a hybrid something which belongs neither to heaven nor to earth. It is not normal, nor is it supernormal—it is abnormal, a nondescript. The artist in music, colour or words, who seeks to express the vision, knows intuitively that crudity would be ruinous to it—the delicate idea will escape. But it has to be conveyed somehow, and he accomplishes the work—seldom to his satisfaction—by hints and allusions. The appeal is subtle and indirect. The intellect can be addressed in plain words, reinforced, if need be, by plan and diagram, but the methods which make plain the external world merely confuse and distort descriptions of those spiritual essences whose nature it is never to run freely in physical moulds.

The vision celestial described in plain, blunt speech, set out in mathematical formula, or terms of scientific analysis, seems a lame and impotent thing to those whose intuitions are clear, however deficient they may be in the purely intellectual quality. Their sensibilities are offended; they feel instinctively that a profaning hand has been at work, and they utter an indignant protest. "Why, this heaven of yours," they exclaim, "what is it but this world over again?" And the would-be revealer of the mysteries, mortified at such ingratitude, retorts in tones of pique, "Of course it is—how could it be otherwise? I am simply giving definite, practical form to those things which you seem to think are of no account unless they are vague and cloudy." It is an ancient quarrel. It started centuries before the pioneer into worlds unrealised sought to set all their mysteries down in black and white, in order to bring them within the comprehension of the man in the street. Religion fought it out with science on a similar question. The poet uttered his plaint against those who sought to analyse the rainbow, fearing that they might destroy its beauty. But Science had its way. The bases of religion were examined and tested; the rainbow was analysed, and in the end, despite all the indignation, "nobody seemed a penny the worse." Certain spurious sanctities were rudely trampled upon and their shams exposed, but all the really sacred places remained undisturbed. The human form was

examined with microscope and test tube, and it was set down that a man consisted of so much water, carbon, nitrogen, phosphorus and what not, but in the end it was seen that something had eluded analysis, and that was the man himself. Science had been probing for that which was amply secured against all its instruments, and Theology had been merely wasting its wrath. The rainbow having been, to all appearance, "taken to pieces," remained intact as an object of wonder and beauty, as much an inspiration to the poet as before it became a matter of scientific investigation. And the wonder-worlds of the hereafter will equally escape all touch of profanation, no matter how minutely and accurately their constituent elements are tabulated. Always the essential spirit escapes. The intellect has its limits. It can deal only with matter, the animating principle for ever eludes it. It can decompose the parts or re-assemble them, but in the meantime that which gave them unity and meaning has fled beyond all hope of capture.

In truth, we are "blinded by our eyes" when, seeing only the masks and cases of things, we esteem these to be the things themselves. Beyond all the rules and canons we erect for the protection of sanctuaries is a higher law that preserves them for ever from violation. Its working in human affairs is seen in the impulse to resist the invasion of rights and liberties, to defend against aggression the things which the heart holds as sacred, but here its operation is imperfect and evolutionary, a struggle swaying this way and that, designed to pillage or to protect something which, being intrinsically worthless, is ultimately doomed to destruction, or which, being of eternal value, is already amply secured by universal laws, invulnerable and inaccessible. In the last analysis it is seen that the iconoclast must be quite as much an instrument in the hands of the Higher Intelligence as the man who is simply fired with the zeal to defend and conserve. When, no longer hedged in by this muddy vesture of decay, we see clearly through our spiritual perceptions we shall behold the vision of a world so ringed by law that it could wreck no peace but its own, possess no treasures but those ordained for it, and take no assured step on any road but that destined for it from the beginning of time.

### THE COMING OF PEACE.

The words in which James Russell Lowell, towards the close of the American civil war, expressed (in the character of Hosea Biglow) his country's longing that that cruel strife might end in a noble and enduring peace will find an echo in many hearts to-day:—

Come, Peace! not like a mourner bowed  
For honour lost an' dear ones wasted,  
But proud, to meet a people proud,  
With eyes thet tell o' triumph tasted!  
Come, with han' grippin' on the hilt,  
An' step that proves ye victory's daughter!  
Longin' for you, our sperits wilt  
Like shipwrecked men's on raf's for water.

Come, while our country feels the lift  
Of a gret instinct shoutin' forwards,  
An' knows thet freedom ain't a gift  
Thet tarries long in han's o' cowards!  
Come, sech ez mothers prayed for, when  
They kissed their cross with lips thet quivered,  
An' bring fair wages for brave men,  
A nation saved, a race delivered!

LONDON SPIRITUALIST ALLIANCE.—For particulars as to the forthcoming meetings readers are referred to the advertisement on the front page. Further particulars can be obtained on application to the secretary, 110, St. Martin's-lane, W.C.



## ATLANTIS: MOTHER OF NATIONS.

BY MR. J. H. VAN STONE.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, February 22nd, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in opening the proceedings, referred to the disappointment his hearers and himself had to suffer in the fact that Sir Arthur Conan Doyle was unable to fulfil his promise to address them that evening. That promise had been made subject to his future engagements, and these—including the history of the war on which he was occupied—had proved so heavy that he was compelled to claim their indulgence so far as regarded that evening. He hoped, however, to address them later. It had been suggested to him that instead of having an extra night during the summer he might open the autumn session. In any case there need be no anxiety concerning his appearance later. On learning that Sir Arthur could not be with them he (the chairman) invited Mr. Van Stone to take his place, and when, after consenting to do so, Mr. Van Stone selected the subject which had since been announced, he felt that he had chosen the right man to address them, for it was a subject which exercised a fascination for all Spiritualists and Theosophists. Much of what had come to us regarding Atlantis had been through revelations from the unseen, but if we could get such revelations confirmed by physical investigation it would be of great advantage. Some years ago they had on that platform Madame Le Plongeon, who with her husband had given much time and study to research work in Yucatan, with the result that they discovered many apparent links between the people of Yucatan and those of ancient Egypt—there was, for instance, a similarity in their hieroglyphs, they had the same kind of buildings and the same customs. He had no doubt their lecturer would give them further confirmation of this fact.

MR. VAN STONE said: The study of ancient civilisations has progressed rapidly within recent years, as fresh discoveries of ancient remains come to light. Only recently at the British Association we had an eminent geologist giving us some accounts of the discoveries in Crete regarding the wonderful Minoan civilisation which stretched back probably to 10,000 B.C. and died out about 4,000 B.C. The Sumero-Accadian civilisation of Mesopotamia was decadent 6,000 B.C., when the wild barbaric hordes swept down from the highlands. Though our knowledge of Egyptian culture becomes dim when we pass to pre-dynastic times (5,000 B.C.) yet the Minoan discoveries show intercourse between Crete and an Egypt of high culture long before the first dynasty arose—taking us back, indeed, to an Egyptian civilisation existing perhaps 20,000 years B.C.

Legend and tradition among the Mediterranean peoples, and strangely enough, among the races of America and even our own islands, point to the existence of a land where now the Atlantic rolls, a land peopled by a highly-civilised race. Until comparatively recently, the existence of the island continent was looked upon with scepticism; for one thing, it combated the doctrine formulated by Sir Charles Lyell and prevailing amongst geologists thirty years ago, of the permanence of the ocean basins. We know now that the Atlantic bed is not a rigid thing but is in a state of constant flux; and since those days a mass of scientific evidence has gradually accumulated from different departments of science, all pointing to the existence of land between the Old and the New Worlds. So Atlantis, the theme of myth and legend, is emerging from the mists of time to take its place among the nations of ancient days.

Again, in America the Indian traditions which have been systematically collected in recent years point to an ancestral land now submerged in mid-Atlantic. Coming nearer home, we find the Celtic bards of these islands sang of a mystic island in the Western Sea from which their hero-gods came; the Druids told of vanished lands, and the Troubadours of a later time

wove into their legends the story of the land of Lyonesse, the scene of many of the exploits of King Arthur and his knights. Lyonesse, strange land of glamour, lay far out beyond the Scilly Isles, and it may be that the prototype of King Arthur was some Atlantean hero whose exploits echoed faintly down the vistas of time.

The purely scientific evidence practically began when the results of the Challenger Expedition of some forty years ago were made known. Deep-sea soundings revealed the existence of a great bank or ridge in the mid-Atlantic, stretching in a south-westerly direction from near Greenland to far down in the South Atlantic. The mean breadth of the ridge is 937½ miles. On either side run two great valleys forming the deeper parts of the ocean. The Western valley is larger and deeper, with a mean depth of 12,800ft., but in some parts reaching 21,000ft. The Bermudas represent heights rising from the floor of the valley.

The Eastern valley is narrower and shallower, and the sea floor shows many pyramidal heights which form the Azores, Madeira, Canaries, and Cape Verde Islands.

The great ridge rises abruptly 9,000ft. from the ocean depths, and the higher parts average only 600ft. below the surface of the sea.

Again, off Portugal, two large banks exist at a depth of 492ft. and 192ft. respectively, and these are regarded as marking the position of two ancient islands. Similar banks occur around Madeira and the Canaries, indicating a greater extension of land formerly.

Geological evidence shows that the eastern Atlantic bed is very mobile, constituting a great volcanic zone, and that it is of relatively recent date. All the islands are of volcanic origin, and dredgings in 1908 from the Azores for 500 miles in a northerly direction showed the presence of lavas at a depth of 9,600ft. A submarine volcano was also located on the Equator at 22° W. Longitude. In 1896, during the laying of the submarine telegraph from Brest to Cape Cod, the great grappling irons caught in precipitous peaks, making it evident that the sea floor was of the character of a country with steep mountains and deep valleys, composed of a volcanic lava known as "tachylite." It was deduced from this evidence that the bed of the Atlantic was once a land surface overflowed by lava, and that the land suddenly caved in and sank 9,600ft.

From a close study of the present conditions existing in the Atlantic, some of the great continental geographers do not hesitate to postulate the presence in ancient times of two continental bands, one joining Europe to North America and the other joining Africa to South America. Recent zoological investigations show that the land fauna of the Azores, Madeira, Canaries, and Cape Verde Islands are of continental origin, and many of the land molluscs imply an extension to the West Indies. Fossil camels are found in India, Africa, and also in North and South America. The European cave-lion, that once roamed over our own country, is also found in the rock deposits of America. The horse and its progenitors originated in America, and the fossil plants of a certain geological age are living to-day in America, and some also in Africa. Most of these plants (sixty-six genera) are found in the Eastern States, while only thirty-one genera occur in the Western States, showing that they entered from the Atlantic side.

The banana, which is a native of tropical Africa and Asia, also occurs in America. It is too tender to stand a voyage through the temperate zone, is devoid of an easily carried tuber, and cannot be propagated by cuttings. Moreover, it is seedless and has been so from a very early period, and must have been under culture for a very long time.

The cotton plant is wild in America, but never in the Old World, and plants brought from America to India degenerate, while those brought from India to America improve.

To account for the presence of these plants and animals in the New and Old World, the biologists and geologists of the present day put forward the theory of a vast land bridge across the Atlantic at some very early period. Now this amounts to a corroboration of the ancient tradition of Atlantis.

One other interesting point is that certain roses, the Imperial lily, tuberoses and lilac, have been cultivated from such a



vast antiquity that they are not known in a wild state (Darwin), and it is possible that these plants were "evolved" on Atlantis.

Passing now to evidence of another character, we may take up the question of languages. The Basque language (Northern Spain) has no affinity to any other European tongue, but resembles in structure certain aboriginal languages of America and these alone (Farrar, "Families of Speech"). The Mayas of Yucatan, in Central America, have thirteen letters similar to the Egyptian hieroglyphs. Again, it has been shown that there is an extraordinary resemblance between certain Hebrew words and words of identical meaning in the language of the Chiapenees, one of the most ancient races in Central America. May it not be that these far-removed races (and many others) sprang from one common source such as Atlantis?

If we regard Atlantis as the mother of nations, it is interesting to notice the astonishingly varied race types of the American Indians, who perhaps in many respects come nearest to the old Atlantean race. Every shade occurs of red-brown, copper, olive, cinnamon and bronze. The Zuni and Dakota Indians are white-skinned, with auburn hair and blue eyes, while the Karos of Kansas are of negro blackness. Black negroid races are figured on the monuments, and the ancient book, the "Popul Vuh," of Guatemala says that in ancient times "black and white men together lived in this happy land (Guatemala) in great peace, speaking one language." It also tells of the migration of their ancestors from a land far out to the East (that is somewhere in the Atlantic).

Further, Retzuis says that the Guanches, the aborigines of the Canary Islands, are most nearly related to the primitive people of America. The ancient Egyptians, too, are represented as red men, and often show the profile of certain American Indians.

In religious rites and ideas, we find a community with those of the Old World. The worship of the cross, the sun-disc and the serpent was common in America when it was first discovered. Baptismal sprinkling, the use of the sign of the cross, and prayers for the washing away of sin were used in Mexico and Peru. Crossed cakes were made at Easter, just as they were in ancient Egypt, and there were monastic orders and the embalming of the dead. I came across the following in one of our newspapers some time ago:—

The mummified remains of a woman and child have been found in a cave in California, and are now at Topeka, in the possession of the Kansas Historical Society. An opening was discovered under moss and grass-covered stones, and this led to a hermetically sealed cave. Herein were found the mummies. The woman is a giantess, seven and a-half feet high, and shows peculiarities not yet found in any known race. She was lying flat on her back with a child in her arms, and was wrapped in a parchment-like covering, apparently the skin of an animal. The hair showed traces of having been black; the teeth were well-preserved. The feet were of enormous size, and the toes were all of the same length. This fact seems to relate the mummy to an ancient race existing some eleven thousand years ago in Central America and Southern Mexico—the Mayas and Quiches of Le Plongeon.

I give you this as an instance of the mummification which took place in America.

A remarkable similarity occurs in the words for God in American and Old World languages, the Greek Theos or Zeus, the Latin Deus, the Sanskrit Dyaus, the Keltic Dia, and the Mexican Teo or Zeo.

The pyramids of Mexico and Central America have the same internal plan as in Egypt. The temple and city ruins of Yucatan are like those of Egypt; and the false arch formed by horizontal courses, each slightly overlapping, occurs both in Central America and in the oldest Greek and Etruscan (Italy) remains.

Serpent mounds occur in Ohio and also in Argyleshire. The one at Bush Creek, Ohio, is a clay serpent, seventeen feet high, one thousand two hundred and fifty-four feet in length, holding in its jaws an egg, one hundred and twenty feet long and sixty feet wide. The centre of the egg consists of a mound of burnt stones, and evidently was used as an altar.

(To be continued.)

## THE BRAHMIN'S PROPHECY.

AN EPISODE IN INDIAN HISTORY.

There are among the Brahmins a small number who appear perfectly distinct from the fortune-telling Brahmins and astrologers who are well known in India. Those I now speak of seem to be gifted with a talent possessed only by a very few of the quiet, retired, literary Brahmins. To one of these I shall now confine myself; he was a man well known to many of my contemporaries in India, and I have occasionally met with him at Bombay, Surat, and Cambay.

On my arrival at Bombay, Mr. Crommelin, the Governor, was under orders to relinquish his situation at the beginning of the following year, and then to return to England. Mr. Spencer, the second in Council, was appointed his successor in the Bombay Government instead of Mr. Hodges, chief of Surat, who considered it as his right. Mr. Hodges became acquainted with this Brahmin during his minority (probation) in the company's service.

This extraordinary character was then a young man little known to the English, but of great celebrity among the Hindus. The Brahmin expressed an affectionate regard towards him, and as far as the distinction of religion and caste allowed the friendship became mutual. The Brahmin was always justly considered as a very moral and pious character; and Mr. Hodges was equally well disposed. His Hindu friend assured him that he would gradually rise from the station he then held at Cambay to other residences and inferior chiefships in the company's service; that he would then succeed to the higher appointment of chief at Tellicherry and Surat, and would close his Indian career by being Governor of Bombay. Mr. Hodges, not having been enjoined secrecy, spoke of these Brahminical predictions among his friends from their very first communication, and their author was generally called Mr. Hodges' Brahmin. These predictions for some years made but little impression on his mind. Afterwards as he successively ascended the gradations in the company's service, he placed more confidence in his Brahmin, especially when he approached the pinnacle of ambition, and found himself chief at Surat, the next situation in wealth and honour to the Governorship of Bombay.

When, therefore, Mr. Spencer was appointed Governor of Bombay, and Mr. Hodges dismissed from the chiefship of Surat, and suspended from the service, he sent for his Brahmin, who was then at Pulparra. Mr. Hodges received him at the chief's garden-house, where he was sitting in the front verandah. He immediately communicated to him the events which had lately taken place, to the disappointment of all his hopes; and slightly reproached him for a pretended prescience, and for having deceived him by false promises. The Brahmin, with an unaltered countenance, as is usual with his tribe on such occasions, coolly replied: "You see this verandah and the apartment to which it leads; Mr. Spencer has reached the portico, but he will not enter the palace. He has set his foot upon the threshold, but he shall not enter into the house. Notwithstanding all appearances to the contrary, you will attain the honours I foretold, fill the high station to which he has been appointed. A dark cloud is before him."

This singular prophecy was publicly known at Surat and Bombay; and the truth or falsehood of the Brahmin was the subject of discussion in every company, when an express arrived overland from England to annul Mr. Spencer's appointment, and to invest Mr. Hodges with the Governorship of Bombay. All which accordingly took place. Mr. Spencer embarked for England in the same ship in which I arrived in India in December, and Mr. Crommelin sailed in January, leaving Mr. Hodges in complete possession of the Government.

—From Forbes' "Oriental Memoirs."

We do not forgive a giver. The hand that feeds us is in some danger of being bitten.—EMERSON.

ADVERTISING POSTERS.—The issue of advertising posters being now prohibited, friends who have the sale of LIGHT asked to be good enough to assist us by displaying the paper itself.



## TO FOLLOW THE GLEAM.

THE TRUE IDEAL OF THE WORLD.

By CIVIS MUNDI.

It often seems to me that the most important power in human life, namely the Spirit of God within mankind, is altogether overlooked and depreciated, while on the other hand the quality of evil within us is given the highest degree of emphasis. People are always ready to believe in and talk about the evil in human nature, the "devil in us," as it is often popularly called, but those who really believe that there is anything of the Divine Spirit in man seem to be relatively few. And yet this Divine Spirit is in every one of us. It may be slumbering, but it is surely there. No one single unit in the whole family of the Great Father has ever been born, or will ever be born, without some measure of the inbreathing of this Spirit, some measure of the Divine Grace which will lead him upwards and onwards.

When man was created, God "breathed into him the breath of life"—i.e., gave to him that incorruptible spirit which cannot die, the spark of divinity and everlastingness. And yet this very Divine Essence of which man is a partaker, and which is the highest and most desirable of all his blessings, is the one thing which seems to be slighted or ignored. We rarely hear men speak of this grace within them, and yet it is the one thing which can inspire them and help them to rise above material conditions.

If we were taught to believe in our own capabilities of goodness, if we were given a higher and better understanding of the element of Divinity which is lodged within these human bodies of ours, if we were encouraged to feel that there is more in us than we are at present aware of, to realise our own powers and the greatness that is given to us, we should be a better people and the world would be a better world. Give a man a low estimate of himself, and what is there to stimulate him to make an effort to rise above his merely human nature? Make him believe that his nature is sinful and depraved; let him know that you expect no great things of him because he is incapable of greatness, and what is left to give him the necessary incentive to rise?

If you would have a man great, then you must expect greatness of him, and you must let him know that you *do* expect it. You must educate him to comprehend the possibilities of greatness which are his. Give him a high estimate of himself; teach him to realise that he is immortal, and that within his immortality lies the power of rising higher and higher in the scale of life. Make him to understand the wonder of the spirit that is in him, and then, when you have done this, man, with all his faults and failings, will strive for better things. When he once thoroughly realises all that he is, all that he was meant to be, he will not be content to remain in spiritual darkness, he will not be satisfied merely to tread the well-beaten path of ease and sluggishness, but will look for something to inspire him and lead him upward to that Everlasting Spirit of Light from Whom he himself emanated and to Whom he shall return.

It is not the mere human body which we can see and handle which is the "man," but it is the spark of Divinity which is within it. The blind know those with whom they converse; they do not see the outward form; they have no knowledge of the personal appearance of their friends beyond what is told to them, and yet they know their friends, and very often form a better and truer estimate of their characters than do we who have eyes to see. And the only possible explanation of this seems to be that they judge by the "man within," the real self, and not by the mere outward appearance, the mould of clay, which is nothing more than the temporary abode of the real man.

It is only the idea of failure which makes men fail; teach them to believe that success will attend all right and steady effort; and then—and not till then—they will prove worthy of their higher nature, worthy indeed of the "Spirit of God" within them.

## SOME DEATH OMENS.

Traditional forewarnings of death are intimately associated with some of our old families.

For instance, the "Rookwood" of Harrison Ainsworth's romance is Cuckfield Place, Sussex, where it is a legend that the fall of a branch from a lime foretells death to a Sergison. The Hamonds of Westacre Abbey, Norfolk, one of whom, Mr. T. A. H. Hamond, died there the other day, have an invisible rider, the sound of whom clattering into the courtyard of their old home foretells, to the faithful, a death.

Among the more familiar death omens are the "Radiant Boy" of Corby Castle; the black calf of the Ferrers of Chartley; the tradition that when a lord of Rosslyn is about to die, historic Roslin Chapel seems on fire; and the swan of Closeburn, Dumfriesshire, which heralded death to a Kirkpatrick when it appeared from nobody knows where on the lake there. Others are not so well known.

The ancient Stanleys are warned of death by a weeping female spirit; the Roman Catholic Middletons, a Yorkshire family, are said to be apprised of death in their line by the appearance of a nun; when a sunken tree was seen in a mere close to Brereton Hall, Cheshire, the Breretons knew that the end of one of them was near, and an old Cornish family had for a death intimation chains of fire on a cliff near their home.

When a sturgeon forced its way up the Trent past Clifton Hall, Notts, the Cliftons, baronets, looked for a death. The West-Country Oxenhams had a death omen in a white-breasted bird, and two owls perched on their Wiltshire home were a similar portent for the noble family of Arundell of Wardour.

There is also the vulpine death warning of the Prestons, Viscounts Gormanston; and the Sheridans had a banshee which made itself heard under the windows of their mansion in Ireland when a death was about to occur in the family.—"The Star."

## THE PROSECUTION OF MR. HORACE LEAF.

Mr. Horace Leaf writes pointing out that the witnesses against him in his recent conviction for "telling fortunes with intent to deceive and impose" were police agents. No witnesses were called for the defence as, of course, no amount of testimony with respect to other people's experiences could disprove that in regard to the two cases on which he was charged. He adds:—

The evidence in both instances concerned a private interview of each witness with myself. Nothing can show the real value of their depositions better than that given by one of them in connection with a public service I conducted on the evening of January 28th. She described the meeting-place as a "music hall" in Camberwell, and the subject of the lecture as "clairvoyance"—the facts being that on that date I lectured for the "Church of the Spirit" (Christian Spiritualists) at the Masonic Hall, Camberwell New-road. The first part of my discourse was on Dr. W. J. Crawford's recently published book, "The Reality of Psychic Phenomena," and dealt exclusively with physical phenomena; while the latter part was purely philosophical. If any reference was made to clairvoyance at all it could only have been incidentally. No doubt the officers of the society in question will confirm or correct these statements.

## SOCIETY REPORTS.

NOTICE TO SECRETARIES.—In future it will be necessary to make the following charge for the insertion of society reports as well as prospective notices: For every twenty-four words, whether of report or prospective notice, exclusive of the name and address of the society—a minimum charge of 1s; for every additional ten words, 3d. This charge will not apply in the case of societies which announce their meetings in the advertising columns, unless their announcements under "Society Work" exceed twenty-four words (exclusive of the name and address of the society), when a charge of 3d. for every additional ten words will be made.

To do everything you dislike, and to do it thoroughly, will carry you quite a long way in war-time.—SIR A. T. QUILLER-ROUCH.



## THE MINISTRY OF THE UNSEEN.

*Man is one world and hath another to attend him.*—HERBERT.

Very full, lucid and graceful was the address delivered by Miss H. A. Dallas on Tuesday, the 27th ult., to a private gathering at the London residence of Lady Glenconner. The speaker began by remarking that one of the greatest calamities which could afflict a community or a nation was to be blind to the meaning of events happening in its midst. If we were blind and did not realise the tremendous significance of the psychic movement now in progress around us, we should fail to realise what an important message it had for each of us. Reviewing the life of the past, one saw how the influence of the unseen world was known and recognised in all past ages, and Miss Dallas briefly referred to some outstanding examples of the fact. This movement which we called variously Psychical Research or Spiritualism was no new thing. The things with which it dealt had existed amongst men ever since the dawn of history, and probably long before. Even amongst the uncivilised races to-day they were known; such races needed no instruction concerning the reality of an unseen world. As to those psychical faculties which to-day were coming into greater activity amongst us than ever before, they could be used for the best and highest, or the lowest and worst purposes. Those who touched them should be warned that these powers could be used for good or for evil. The Scriptural phrase "set for the fall and the rising of many" seemed aptly to describe the psychic faculty. Miss Dallas then dealt with the wave of materialism which prevailed during the eighteenth and nineteenth centuries, largely due to the teachings of David Hume, of which she gave a graphic summary, tracing their influence on the thought of the time and showing the extent to which the world then lost touch with the greater realities of its existence. She depicted the rise and activity of the psychical movement, the work of the Psychical Research Society, and the tremendous body of evidence which its leaders had painfully accumulated and tested. Interesting allusions were made to the experiments of Dr. Crawford as recorded in his work, "The Reality of Psychic Phenomena," and to the conclusive tests arrived at through the "cross-correspondences" obtained in connection with the Psychical Research Society. Miss Dallas gave also some extremely interesting accounts of evidences obtained by herself and her friends, proving conclusively the reality of communication between the two worlds. The communications which came through mediumship must not be taken as being the only form in which these things could be manifested. Once we realised their existence, we should find that they came into our lives all the time in many ways—evidences of care, love and direction from that world which blended so closely with our own. As Sir Oliver Lodge had well said, mediumship only proved the reality of that which was going on all the time. These proofs were not merely for our consolation and assurance, they appealed also to our sense of duty—the duty to make our influence uplifting and to use our knowledge for the general good.

We learn with regret of the transition on the 27th ult. of Mrs. S. J. Crossley, cousin of the Rev. William Stainton Moses. We hope to be able to publish further particulars in our next issue.

THE "Occult Review" for March is an attractive number. The Editor, in addition to some illuminating notes upon the teaching of Anna Kingsford and Edward Maitland, contributes a fascinating paper on elves and fairies, based on the experiences of "A Seer of Nature-Spirits" (Mr. Tom Charman), and illustrated with examples of the seer's visions. Another article that will be eagerly read is that in which Mr. Edmund Russell describes his meeting, many years ago, in India with Mr. Jacobs, who, under the name of "Mr. Isaacs," was the hero of Mr. Marion Crawford's celebrated novel. The article contains many interesting details of the life and personality of that mysterious wonder-worker, and gives further instances of his extraordinary powers. Other features are "A Talk About Buddhism," by Mr. W. H. Chesson, and "Aconite," by Mr. A. E. Wajte: a searching but sympathetic criticism of a volume of poems by an American author.

## SLEEP AND AWAKING.

Mr. J. Arthur Hill's article on "Sleep," in the "Spectator" of the 17th ult., is a happy blend of science, metaphysics and poetry. To the question "What is sleep?" he replies, "No body knows. . . . On the physiological side science has little or nothing to tell us. Psychologically and metaphysically there is more to be said":—

Life at its lowest, in amoebæ and the like, is almost certainly unconscious, or nearly so. It is asleep. As we rise in the scale of physiological complexity, finding great differentiation of function and a continually extending system of nerves, we find also a continual increase of consciousness, as in the horse, elephant, man. These higher beings have reached the highest point of wakefulness that we know; though they have to sink back into the earlier sleep-state every night, to recuperate their energies. This sinking back into the primary state seems to bring them once more in touch with some great and mysterious source of power. . . .

But there is some ground for believing that this alternation or oscillation is not a final state. Almost all religions have taught an evolution out of time into eternity, an eternity of uninterrupted consciousness, a waking up finally and for ever. "There shall be no night there." And it would be dangerous to dismiss this thought without respectful consideration, for it is hardly likely that the unanimous intuitions of so many wise and holy men can be altogether devoid of truth. And however the different religions may vary in matters of minor doctrine, there is a deep consensus on this matter of eternity. Even Buddhism has its Nirvana, which is far from being the annihilation which the earlier Western scholars thought it to be; it is only the annihilation of time, of passions and the like, it is Heaven under another name. It is the same with Hindu Vedanta and with Chinese Taoism: a third stage is postulated after the stage of alternate sleeping and waking—a stage which transcends both, but which we can best understand as a waking to a higher form of life. It is indeed probable that those who have mystical experiences—as when Paul was caught up into the third Heaven—may be momentarily carried forward into that stage, as when a very young child begins to wake from its pre-natal sleep. Perhaps we are all really children, and the mystics are the first to begin waking up.

With regard to the poets, "who, after all, are true seers and revealers in their way," Mr. Hill observes, "It is, perhaps, to be expected that they have a good deal to say on the subject, for a very active mind is likely to be a wakeful one, and geniuses no doubt often have bad nights." He finds Shakespeare writing about sleep in such an exceptionally wistful way (Mr. Hill quotes from "King Henry IV.") that the autobiographical character of some of the passages is unmistakable; and Southey would seem to have been an even worse sleeper than Shakespeare. Mr. Hill also alludes to the universal belief in early times that God revealed Himself or gave help and counsel in the sleep of His worshippers, and to the "curiously common notion among prophets and seers that, as already suggested, sleep is only a sleep within a sleep, regarded from a higher point of view." He quotes the familiar lines in "Adonais" in which Shelley says of his friend, "He hath awakened from the dream of life," and concludes:—

These are good thoughts to keep before us in these terrible days. Life here is probation, an educative discipline. But we shall wake out of our bad dream by and by, and we shall have learnt things from it. It was somehow necessary, but it was only a phase. The seen things are temporal, the unseen things eternal.

ONE can hardly say that in his latest book, "Day and Night Stories" (Cassell, 6s.), Mr. Algernon Blackwood has made any advance on his previous work, but the stories are told with his accustomed skill. Naturally the psychic element is conspicuous in the book. One of the most fascinating of these stories is the tale of the gentleman who was all the while getting mixed up with the fourth dimension, disappearing and reappearing in the most exasperating way. His adventure in the consulting room of Dr. Silence and the methods whereby he was cured of his propensity of vanishing into the unfathomable are quite thrilling, although the story may leave some readers with a sense of pique because no attempt is made to explain the phenomenon. There are a number of Egyptian stories, which the author has contrived to fill with the atmosphere peculiar to that land of mystery. Mr. Blackwood has not overlooked the "comic relief"—there is one humorous tale.



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*A Journal of Psychological, Occult, and Mystical Research.*

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,888.—VOL. XXXVII. [Registered as] SATURDAY, MARCH 17, 1917. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

LIGHT, while hoping for the best, is also preparing for the worst. We are referring now entirely to industrial and trade conditions, the two most difficult elements in which are the dearth of labour and the shortage of material. (We put aside for the moment the active enmity displayed towards our subject, and the attacks which appear deliberately to confuse its true and false followers, and to assail both alike.) We observe that in its issue for the 7th inst. the "Christian Commonwealth," in an article entitled "A Life and Death Struggle," remarks:—

The longest purse commands the paper market to-day: and without making any reflection upon anybody, we respectfully suggest that the people with most money are not necessarily those who produce the most helpful papers at this solemn time.

That is a proposition with which we can all agree. Like our esteemed contemporary we cherish "a boundless hope," but we have to be active as well as hopeful. We do not want to raise the price of LIGHT unless we are absolutely compelled to do so. That would press hardly on many readers whose letters show that they regard the journal as one of those helpful papers to which the "Christian Commonwealth" refers. We feel that we can ride out the storm with the help of those to whom the welfare of LIGHT is a matter of concern.

\* \* \* \*

Readers of LIGHT will by this time have learned how necessary it is to become regular subscribers either from their newsagents or from this office. No journals can now afford to print extra copies for casual purchasers. Our issue of the 27th ult. was completely sold out, and orders for it are now supplied only with difficulty. The war has brought about the curious anomaly that papers have now to try and restrict their circulations instead of increasing them, and this in many cases leads inevitably to a rise in the prices. That, as we have said, we hope to avoid. It would tend to economy if our friends handed their copies, when read, to others. That would be a good work, and although it would result in no pecuniary benefit to LIGHT it would be a piece of social service; it would extend the influence of the paper, and strengthen its hold on life. After the present troubles have passed away, it might give us a new and stronger tenure of existence. LIGHT is in its thirty-seventh year, and it has now so many friends and supporters on "both sides of the way" that we feel confident that it will continue to burn brightly. We regard that confidence, however, rather as a spur to endeavour than as a justification for unconcern. We prefer LIGHT and strenuousness to "darkness and composure"!

A great poet (we fancy it was Rossetti) in a poetic ex-ecration of the clerical Vandal who cut down Shakespeare's mulberry tree, suggested that the culprit must have had a very small soul—"some tailor's ninth allotment" of one. We think of the line sometimes in connection with those curious persons who would deny mankind any spiritual heritage whatever, and to whom the idea of spirits appeals as something to be dismissed with a grin or a snarl. This attitude is exceedingly distressing to many sensitive and reverent persons who feel when these boorish sentiments are uttered as though sanctuaries were being profaned and holy and mysterious things rudely violated. Their horror and resentment are quite natural—we can have nothing but respect and sympathy for such feelings. But we do not share their fears. The sanctuaries are impenetrable to the defiling foot—the mysteries are beyond reach of the brutish hand. Nothing is desecrated. The reviler is merely mocked with the shadow of that which he would fain destroy, and his Hunnish rage injures only himself. We can touch only that which comes within our range, and he who rails at the spirit rails at something which for him is especially remote. He is like a cur raging against a star.

\* \* \* \*

Ah, but séances, materialisations, apparitions, apports and psychic phenomena generally—have not these things some close relation with the human spirit? No more, we imagine, than the ordinary activities of human life. They are examples of special psychic faculties, manifestations of the spirit on a humble plane, their main purposes—for everything has its use—being to remind us that we are something higher than the brute and to provide evidence of the existence of another order of human life separated from us by a partition that to some is exceedingly thin and to others as seemingly impenetrable as an iron wall. How little the question of the essential Spirit behind all life is especially concerned in psychical manifestation is illustrated by the fact that some people in whom the spiritual side of things is strongly and beautifully manifested are not at all "psychic" in the ordinary sense. Revelations of the true nature of life reach them through other and perhaps purer channels. But we long ago learned the futility of drawing lines and making divisions as though life could be separated up into compartments. We can see that some things are relatively high manifestations of Deity, and others relatively low. There is a unity between the rap of a spirit visitant and the pulsation of the Universe. Between the scratch of a figure on a schoolboy's slate and the out-working of a problem in trigonometry in the brain of a mathematician there is a link if we could but trace it. All life is a spirit manifestation—"psychic" evidences are designed as aids for those who cannot recognise this without such help. And these are the people whose spiritual endowment is so small that the very word "spirit" excites in them only anger and derision.



## "THE REALITY OF PSYCHIC PHENOMENA."

A REPLY TO SIR OLIVER LODGE.

By W. J. CRAWFORD, D.Sc.

I am obliged to Sir Oliver Lodge for his observations on my book in *LIGHT* of the 3rd instant. It is pleasant to find that our great leader in things scientific and psychic sees some little value in one's work; it compensates for the trouble, time and labour expended, and spurs one on to further endeavour.

Sir Oliver, I feel sure, will be interested to hear that the medium, the members of the circle, and myself are about to carry out a further series of experiments. Preparations are nearly complete (indeed, the first sitting has already been held), and we hope to solve some of the remaining problems. During the past six months I have given much thought to the results already obtained, and have discussed matters in all their various bearings with scientific friends. We have all come to the same conclusion as to what should be tackled first, and it is interesting to note that the questions put by Sir Oliver are amongst those which we had decided were most pressing.

Taking the questions *seriatim* :—

1. Scale pan under levitated table and medium sitting on weighing machine.

I was unable during the first series of experiments to carry out this test completely and have at present no data (see experiment 55, page 135 of my book).

2. A man pressing down on levitated table.

I do not know at present whether the weight of the table *plus* the force exerted by the man is all upon the medium or whether some of it is upon the floor. I experimented only with tables having no additional weights or pressures upon them, and in every such case found that almost all the reaction was upon the medium and none on the floor (except when a scale pan was under the table). How the medium sustains without inconvenience even such reactions as have been observed upon her, and has no tendency to topple over even with the experimental turning moments applied, is at present a mystery. I have thought that perhaps the whole or part of such reaction is upon her chair, or upon the floor under the chair, or upon the weighing machine (as Sir Oliver suggests) and not really upon her body. This question of the want of sensitiveness of the medium to reaction forces and moments is one which I have determined to go into very fully. I intend, for one thing, to seat the medium on a very freely-running truck, or something of that sort, to see what happens.

3. I have not yet carried out any quantitative observations when the table cannot be raised on being turned upside down on the floor.

I hope in a short time (possibly before these lines appear) to be able to supply answers to one or more of these questions.

The table mentioned on page 82 of my book is the one shown in fig. 9, page 93. This was only occasionally used—when the sitting was held in my own house. The diagram on page 67 also represents an experiment with this table, although not its shape, the reason being that, to illustrate the point of the argument, I did not consider the shape of any importance and simply drew the simplest figure possible. This also holds for all diagrams of tables drawn (save that on page 93); they are not set out to scale, and do not actually represent the component parts as pictures would, but are only the simplest means of showing the disposition of the apparatus and the method in which I consider the psychic force is applied; thus the cross bars in the séance table (which were afterwards removed; see page 127) were not shown. I have likewise usually represented the medium by a cross or a vertical line. The fact is that the shape of the table, or its particular design, seems to matter little. The levitating force is always applied to the underside of the surface.

I thank Sir Oliver for drawing my attention to the above details, and will take his advice about inserting photographs of the tables used when publishing the results of the work now in hand.

I was interested in Sir Oliver's observation about the rigid rods. In my own mind I feel absolute certainty that such a rigid, but more or less elastic, rod is used by the operators. That such a rod should be invisible and practically impalpable, but at the same time behave like a solid body (it can resist pull, push and torsion), seems incredible; nevertheless, I am convinced of its reality and actual presence.

There is one point in connection with the phenomena I would like to mention. Sometimes the medium and the chair on which she is sitting are moved bodily about the floor of the room. Now, where is the reaction in such a case? At the moment of writing I do not know, but I am going to find out, if possible. Perhaps some of the readers of *LIGHT* would in the meantime like to puzzle over it.

In conclusion, so far as I can see at present, I shall be experimenting with Miss Goligher for some considerable time, and I will be glad to carry out any tests possible concerning any point suggested to me. I regard "The Reality of Psychic Phenomena" only as the breaking of the rough ground, and shall not be content until all details have been worked out.

## THE PROSECUTION OF MEDIUMS.

In the course of a letter in the "Westminster Gazette" of the 6th inst. the writer, "S.P.R.," gives his opinion of the recent prosecution (or persecution) of mediums in no uncertain fashion. He says :—

One may, I think, question the justice and propriety of these prosecutions. Nobody, of course, can defend conscious and patent fraud; but, after all, by what conceivable criterion is Mr. Denman or any other magistrate entitled to declare that all the alleged phenomena attending these séances are fraudulent? Is the whole question, *e.g.*, of crystal-gazing or of clairvoyance, to be settled off-hand by the mere *ipse dixit* of a City magistrate to the effect that "these things are all rubbish"? I can only say that persons whose intellectual gifts are, to say the least, not inferior to those of Messrs. Denman and Mead have come to the conclusion that such phenomena cannot be brushed aside as indubitable "rubbish." The Council of the Psychical Research Society, composed of men and women of intellectual eminence and scientific training—Mr. Arthur Balfour, Lord Rayleigh, Professor Gilbert Murray, Sir William Crookes, &c.—have paid continuous attention to the phenomena which Mr. Denman and his colleagues assume *a priori* to be necessarily fraudulent, and do not identify themselves with such views.

From a larger point of view, that of the personal liberty of the subject, one may fairly deny the right of the State to interfere with the supernatural professions or practices of its citizens, provided these do not conflict with the civic rights of others. For the life of me I cannot see why the claims of "Keiro" or others to possess certain supernormal and psychic gifts, and to establish communication between this world and the next, differ in the eyes of a modern State from the claims of, say, the Dean of St. Paul's or Father Vaughan to exercise their respective métiers in the regions of the supernatural. . . . Have the mediums recently consulted (for payment) by Sir Oliver Lodge (*cf.* "Raymond") been punished? The Psychical Research Society has again and again held sittings (for payment) with Eusapia Paladino, Mrs. Piper, and other mediums; were these proceedings illegal?

In all probability a large majority of professional mediums are consciously or unconsciously fraudulent; but so are the claims of a Catholic priest to the average Protestant, or the claims of an Anglican divine to an Agnostic. The prosecution of these poorer and more obscure psychics here and there involves, to my mind, a violation not only of the liberty of the subject, but of the well-established principle that a modern State must not concern itself in the realm of things spiritual or supernatural.

For the sake of impartiality, we give the following quotation from a reply, signed "H. C. Sotheran," which appeared on the following day. It will form an interesting study for the contemplation of those who know the true inwardness of some recent attacks :—

"S. P. R." has made a false analogy, and must try again. Detestable and un-Christian as pew-rents are, it is precisely in relation to the Sacraments that they do not apply. Anyone



who goes up to the altar at St. Paul's or Farm-street will be given the Blessed Sacrament without payment. The responsibility will lie on his own soul, unasked by the priest. If he makes his confession he will be given absolution, if he is qualified to receive it; but there will be no fee. It is the same with all the other Sacraments. A voluntary thank-offering given afterwards is not a fee or a price. . . . I agree with "S. P. R." as to letting these people, of both sides, alone. The thing is as old as the hills, and may never quite die out. Leave it, like a gob-fire in an old mine, to smoulder, break out, or die down. It is not worth extinction.

## THE MINISTRY OF ANGELS.

THINGS HID FROM THE "WISE AND PRUDENT."

By "JOY."

In a previous article I promised to tell something of what had been revealed to me concerning the ministry of angels. The faith of Christianity is founded on the Bible. If Christians really believe in the Bible they must believe in the ministry of angels. But, save by vague phrases which for the bulk of their followers are meaningless, this glorious, God-sent ministry is ignored by the various Christian sects. The majority of their preachers know nothing of it. Blind themselves, they will not learn from those who can see. Small wonder it is that, as many of them acknowledge, they are losing their hold on the people. How can they convince others when they themselves are ignorant of that which provides such abundant proof of the wonderful beneficence and love of our Father in heaven?

Something of what I have been privileged to learn of the ministry of angels will be found in the following extracts from a record I have made of my psychic experiences:—

I was gazing down on a huge city. I was conscious of being a great height above it and yet I could see the faces of the people who thronged its streets as plainly as though I had been close to them; and the noise of the traffic sounded loud in my ears.

Many of the people had that stamped on their faces which showed that the souls within them were famished, but mingling freely with them was a host of angels. By the side of nearly everyone in the crowded thoroughfares was one of these radiant figures.

"Who are those bright ones?" I asked my mother.

"They are some of those," she replied, "who, when they lived on earth, were sorely tried in divers ways, as are many of those by whose side they walk. But they fought life's battles bravely and conquered. Thereby they gained the experience, knowledge and wisdom which fit them to be ministering angels to those who are passing through trials and temptations similar to the trials and temptations by which they themselves were beset in their earthly careers."

"How do they minister to them?" I asked.

"By striving to impress them with thoughts of patience, of courage, of God. By seeking to implant ideas in their minds which will give them nobler aspirations than that of living merely to gratify their animal natures or selfish ambitions. Often, very often they fail, for often, alas! the minds of those they strive to influence are too darkened by gloomy, selfish, or debasing thoughts to admit the light the angels would bring to them."

"But the angels watch and wait for some break in the mental clouds which befog such minds—some opening, however small, through which they may be able to send some uplifting thought. Perhaps the emotion aroused by witnessing some generous or heroic deed, by reading some inspiring passage in a good book, or listening to some strains of music, may provide the opportunity they seek."

"And often they succeed in turning erring footsteps in the right direction; often they are able to implant in human minds some seed thoughts that germinate and bear fruit that gives a nobler impetus to their lives. Little do men and women realise whence often come those inspiring thoughts which give them renewed hope and courage to take up life's burdens afresh."

"If people could only be made to realise that there are angels watching over them, ever eager and anxious to help them to resist temptation, to conquer selfishness, to develop their spiritual natures, to seek abiding peace where it can alone be found, they would avail themselves of this God-sent help. Then humanity would not long present the sad spectacle it now does to us."

Again I beheld the big city beneath me. But it was now

night there, and the crowded streets were lit up by gas and electric lights. In the public-houses the lights blazed brightly, and on them my eyes seemed focussed. I saw many men and women enter them. Mingling with them were bright ministering angels; but mingling with them, too, were spirits whose faces were not radiant and whose robes were dark-hued.

"Who are those dark ones, mother?" I asked.

"They are some of those who, when living on earth, succumbed to its temptations and became debased and depraved," she replied. "And now they still shut out the light of Divine love from their souls and seek to impel others to become what they themselves were on earth. For it is still their delight to work evil."

When the vision had vanished my guardian angel and my mother talked with me about what had been shown me. They told me that the belief, held by many on earth, that those who after death became angels entered a sphere where they ceased from all labour and passed their lives in praising God and in blissful repose, was erroneous. Every one of the angels, they said, worked and found joy in the work, for it was work for God.

"How could we be happy here," said my mother, "knowing there is so much misery and spiritual ignorance on earth, if, having the power to help the sinning, benighted and suffering, we did not exercise that power? Some of us work not alone on earth for the uplifting of humanity, but also in the lower spheres to help those spirits who, when on earth, failed to learn life's lessons aright. There are many angels doing what on earth would be called missionary work among those evil spirits who, as you have seen, seek to lure men and women to destruction."

"It is in the work we are able to do after death," said my guardian angel, "that many of us find rich compensation for the burdens laid on us on earth, which oftentimes were so hard to bear. For we realise here that it is often the lessons we learned on earth that were hardest to learn which best fit us to help some of those now on earth who are being similarly tried. On earth, as you know, I was for many years a great invalid. It was that experience which has given me the knowledge and the power to minister to many of those who lie on beds of sickness, oppressed by pain and weariness. I go to the bedsides of many such, and to some I am able to impart thoughts from which they obtain patience, courage, hope and faith in God. At such times I am glad that I was a great sufferer on earth."

To every human being, they told me, is assigned a guardian angel, whose special duty it is to watch over that person and strive to help him or her to resist temptation and lead a good life—the life that meets with such blessed reward.

"But how comes it," I asked my guardian angel, "that an angel can watch so devotedly over one, as you do over me, and yet minister also to others?"

"Because, Joy," she answered, "it is not necessary for guardian angels to be always with those of whom they have charge in order to know what they are doing, or of what they are thinking. Wherever I am—in the Heavenly Garden, as you call it, or somewhere on earth far distant from where you live—your thoughts reach me, and if they imply a need of my help, like a flash of light I am by your side."

"Does it sadden the angels to see those they love on earth in trouble and distressed?" I asked.

"It does at times," said my mother, "but not to the extent it would if we were like earth's inhabitants. For we see here, as those still on earth cannot see, how often conflict with trials and difficulties strengthens character, develops spirituality and brings out the best that is in a man or woman. Our vision extends beyond the grave, and we can see what awaits many here who, to earthly eyes, are overwhelmed by misfortune. Many on earth who are accounted wretched failures by those who know them—or think they know them—are regarded by us as among the noblest types of success because, though poor in worldly goods, they have enriched their souls with those things that are imperishable. And many who on earth are regarded as brilliantly successful are known by us to be wretched failures because, however great their possessions, they are seen by us to have poverty-stricken souls."

"To our vision, the garments of earth's children and the forms which those garments clothe, are not opaque, as they are to those who see only with the physical eyes. We see through them. The true spiritual natures are discerned by us. Human beings are imperishable spirits, just as much as we are, and as such we see them. They should try to realise what they really are, and not think of themselves as beings whose lives cease at death. Then the thoughts of many would be less centred on material things; they would appraise them at their true value, and they would perceive that poverty and riches, in the truest sense, are of the spirit."

(To be continued.)



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## MEDIUMS AND MEDIUMSHIP.

Seeing that mediumship is at the very core of this subject of spirit existence and spirit intercourse, it seems an appropriate moment for considering the matter from a practical rather than a theoretical standpoint. The subject is clouded by speculative and academic questions. Let us treat it from the standpoint of fact, observation and experience.

We begin by remembering that mediumship lies at the root of every department of life—everything is "mediated," so that every person is a medium for somebody or something. But in its generally-accepted sense in psychic matters, a medium is a person who acts as an instrument for conveying a communication from discarnate beings—spirits—to incarnate ones. A medium is always a psychic; a psychic is not necessarily always a medium, since he or she may be using a natural gift—clairvoyance, prevision, healing, for examples—without any aid from discarnate beings.

The medium fulfils his office of mediator by reason of some mysterious quality which brings him more closely into touch with the unseen side of things than the ordinary mortal, and that in a way which enables those in the unseen world to communicate more or less clearly (generally less) with their fellow-beings in the flesh. Then a medium is an "abnormal" person? Not of necessity. The world abounds in potential mediums, mostly persons unconscious of the fact, and therefore giving little or no scope for the purposes of those who from the next life desire to help and serve their brethren in this. Those amongst such mediums who became aware of their powers and employed them wisely would thereby become not less normal but more so. The spectacle of men living mean, distorted lives, starved and stunted of the essential good of existence, yet proclaiming themselves normal on the ground of a disbelief in "spooks" is one of life's numerous "little ironies." James Russell Lowell, the American poet, satirised it in some imperishable lines, when he spoke of the throngs who go through our streets "hugging their bodies round them like thin shrouds wherein their souls were buried long ago." Having trampled on faith and love, "their spirits turned to clay," yet they went through the world proclaiming themselves as the only persons who were really alive: "We only truly live, but *ye* are dead!"

Mediumship and morality would make a chapter in itself. Sufficient is it here to point out very emphatically that mediumship implies nothing in regard to character. A fine medium equally with a fine painter, sculptor or lawyer,

may be a moral reprobate. But in a realm of such subtle, intense and terrific forces as that in which mediumship operates, the effects of a bad life are far more dangerous, the penalties more severe, than in more mundane pursuits. The vicious artist is playing with fire; the vicious medium is trifling with high-power electrical currents. There is the peril, but as the world is for the most part made up of people who are neither very good nor very bad, it is quite easy to exaggerate it. For our own part, it seems not sufficient that a medium should be a man of decent life; he should also be a man of good sense. And let us here record that in a long experience of mediums we have met amongst them many persons not only of fine character, but of high intelligence—living contradictions by scores of the silly fable invented and repeated by silly people, to the effect that a medium is always of feeble intelligence, weak of will, and poor in physique. True, there are some mediums who seem to lend colour to the accusation, but that has little or nothing to do with the question of their mediumship. They would be equally poor specimens in some "normal" occupation, especially one of the "dangerous trades"—the manufacture of chemicals, for instance, or the drink traffic, with its terrible yearly roll of victims. We might go on with such examples of one-eyed criticism on the part of the enemies of Spiritualism. But we are not writing for fools.

And now a painful and much debated point—the failures of mediums. The evidences which they give, clinching and conclusive—true messages, tests of identity, which will stand the closest analysis—are mixed and mingled at times with much that is dubious, and still more that is vigorously denounced as worthless nonsense. Again, they are deceived and "exposed" by those who make it their business to deceive and "expose" them. It is very puzzling to all who have not studied the medium seriously and with sympathy. Clear evidences of the action of spirits separate from the spirit of the medium himself (it is worth remembering that the medium is himself a spirit—some people appear to be unaware of it) are less plentiful than the enthusiast would have us believe. Spirit intercourse is not a cheap and easy thing. Nature does not scatter her greatest treasures promiscuously for the kind attentions of every passing hoof and snout. The spirits are there—the men and women of the other world—but they cannot always get through, thin as the veil really is. A thousand things, apparently faint, delicate and trivial, may shut them out. A mere breath may dim the sensitive mirror. And the medium, unless he is a medium of the first order, may be quite at the mercy of his conditions and give out that which is of purely mundane origin, mixed, it may be, at times with some personal psychic powers of his own—telepathy, perhaps. And so we get puzzling compounds—rigmorole with gleams of something supernormal in it. People who receive or retail these things as spirit communications, without analysis, are very foolish. They should not complain of the derision of the outsider. Their mischievous activities alone would have sufficed to kill this subject of Spiritualism many times over. Only—it happened to be true, and consequently capable of surviving this and every other folly or mischief which could be inflicted upon it by its friends or its enemies. And as to the question of the ease with which the medium may be deluded by an enemy disguised as a friend, that is not a great problem to anyone acquainted with mesmerism and the psychology of the human mind. Incidentally it may be said that not all mediums are easily fooled. A trained and proficient medium who has developed his own character and intelligence—an important point—is usually able to see through the cheat and avoid it; the exceptions come when he is



temporarily out of health and condition. But the average medium is not always well balanced; he is acutely sensitive and not difficult to "psychologise"—his very susceptibilities in this direction make him a medium. And the impostor, radiating the atmosphere of imposture, seeking for imposture and determined to find it, receives back by a natural law the reflection of his own false character and desires, and is triumphant—for the time. It is not the medium who has imposed upon him, but he who has imposed upon the medium—and upon himself. Had he gone as a serious inquirer, a true friend and not a false one, he might quite conceivably have failed to obtain anything in the nature of evidence of mediumistic powers. But he would at least have seen clearly that what he received was honestly given—a product interesting to the trained psychologist, however valueless to the ordinary person.

Let it be observed that throughout we are discussing mediums, and not "rogues and vagabonds" carrying on a traffic in bogus mediumship. Many of these have had their career rudely terminated by the recent raids—for which relief much thanks—but that was hardly due to any powers of discrimination on the part of the newspaper men or the detectives. No jeweller would be content with their evidence on a question affecting bogus gems and real ones. In all questions involving valuable material objects the expert is religiously called in—the verdict of the man who knows is of the first importance. But concerning a life hereafter, the ministry of spirits, the eternal destiny of mankind, and such-like baubles and gew-gaws (as Charles Lamb would say)—of what value or importance are these things? Any fool can adjudicate upon them. We shall see, we are seeing, some of the results of this fond delusion. The "murdered truth" is returning like a "feathered snake," and this time it "comes to kill" (those who know Watts-Dunton's fine sonnet, "The Damsel of the Plain," will recognise the allusion). When a chastened humanity has learned the truth, the medium—the true medium—will come into his own. No longer the hapless victim of fools and bores, to be quizzed as a curiosity and subjected to conditions which sometimes render the plying of his precarious gift as a trade a danger to the very cause he serves, he will take his true place in the great economy of life. That time is coming rapidly now. In the meanwhile, those who have faithfully preserved their gifts, resisting the temptation to degrade them to low uses—to be the amusement of idlers, the plaything of wealth and fashion, the instrument of mean desires—let them be of good heart, even if for a time they are driven to abandon their vocations for rougher though less painful tasks. The Unseen Powers they serve will not fail nor forsake them.

#### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 19TH, 1887.)

In a discourse delivered at San Francisco, Mrs. E. L. Watson told a touching story of a medium, John Slater [the famous clairvoyant, who is still living], who was well known to the people to whom she was speaking. A lady, also well known to them, had lost many friends and much property. She was poor in all ways, in affection and in money. Yearning for some voice from the beyond, she pawned a clock, the last remaining relic of her prosperous days, and went to see John Slater. He gave her that which she desired, comforted her with messages of love, and she took out her purse with its one coin to pay him for his two hours' time. "No, no, madam; keep your four dollars," he said, "and redeem the little clock." This was a revelation to her of a most secret act, which she would scarcely have confessed to her dearest friends. A little thing, but touching, assuredly.

—From "Notes" by "M. A. (Oxon)."

#### ATLANTIS: MOTHER OF NATIONS.

ADDRESS BY MR. J. H. VAN STONE.

(Continued from page 78.)

Coming now to the traditions of Atlantis we find, among Greek writers, Aelian stating that a great continent had existed in the Atlantic. Proclus quotes an ancient writer referring to islands in the Atlantic ruled by a larger island, Atlantis. Marcellus and Diodorus give a similar story. Plato, however, gives the most detailed account in his "Critias" and "Timæus." He tells how Solon (600 B.C.), the great Law-giver, was educated in Egypt, and how a priest at Sais said, "You Greeks have no antiquity of history, and no history of antiquity." The priest then went on to tell how the ancient books gave an account of Atlantis and the invasion of Europe by the Atlanteans:—

A mighty warlike power, rushing from the Atlantic sea and spreading itself with hostile fury over all Europe and Asia. For at that time the Atlantic sea was navigable, and had an island before the Pillars of Hercules [*i.e.*, Gibraltar]. This island was greater than both Libya and all Asia together, and afforded an easy passage to other neighbouring islands, as it was likewise easy to pass from those islands to all the continents which border on this Atlantic Sea.

They likewise had everything provided for them which both in a city and every other place is sought after as useful for the purposes of life. They were supplied with many things from foreign countries on account of their extensive Empire, but the island afforded them the greater part of everything of which they stood in need. In the first place, the island supplied them with such things as are dug out of mines, and with such things as are melted. Whatever, too, the woods afforded for builders the island produced in abundance. There were likewise sufficient pastures for tame and savage animals, together with a prodigious number of elephants. There were pastures for all such animals as are fed in lakes and rivers, on mountains, and plains. Besides this, whatever of odoriferous the earth nourishes at present, whether roots, grass, wood, juices, gums, flowers, or fruit, these the island produced.

Then the writer describes the nature of the country, how it was a land of extensive plains, hemmed in by precipitous mountain ranges, in which were deep valleys. Among these mountains were many rich and populous towns and villages. Then in the plain and close to the sea was the great city with its inland harbour connected to the sea by a canal 300ft. wide, 100ft. deep, and 10,000ft. long. The mighty palaces and temples, overlaid with plates of brass and gold, were built of white, black, and red stones from the quarries in the distant mountains.

As Pierre Termier, one of the leading French geologists, recently said:—

This description tallies well with what we would imagine today of a great land submerged in the region of the Azores and enjoying the eternal spring-time, which is the endowment of these islands: a land formed from a basement of ancient rocks bearing, with some fragments of whitish calcareous terranes, extinct volcanic mountains and lava flows—black or red, long since grown cold.

The Atlanteans were expert in agriculture and horticulture, and their engineering skill was great, as witness their harbours and canals. Ship-building was carried on, and their fleets covered the oceans and colonised other lands.

Many other details of the government, laws, and life of the people are given by Plato, who also tells us that Atlantis was ruled by ten Kings, and that about 9000 B.C. the land was submerged by earthquakes and volcanic action. "Since that time the sea in these quarters has become unnavigable; vessels cannot pass there because of the sands which extend over the site of the buried island" ("Critias"). This is interesting when we remember the sandbanks off the coast of Portugal.

Termier says that Plato's account is "of an exactness almost scientific," and another writer says that it is devoid of marvellous tales, and is a "plain, reasonable history of a people who lived by commerce and agriculture, who in pursuit of trade reached out to all countries around them."



From other traditions we learn that the Atlanteans were expert in the breeding and cross-breeding of animals, and in every way were a people at a high stage of culture.

The Gauls had traditions of Atlantis, and these were collected by the Roman historian, Timagenes, in the first century before Christ.

The Toltecs of Mexico said their ancestors came from Atlan or Aztlan, a name suggesting Atlantis.

The ancient book, "Popul Vuh," of Guatemala, tells how in ancient days three Princes visited the land of their Fathers ("in the East on the shores of the sea") and brought back a system of writing.

All the Indians of America have a general tradition that their ancestors came from a land "toward the sun rising," and that that land was destroyed by earthquakes. The Troano MSS. of the Mayas record that the land of Mu, away to the East, was destroyed by terrible earthquakes, and how it was twice upheaved and suddenly disappeared in one night. Ten countries were destroyed and sixty-four million people lost.

The universal flood legends appear to be echoes of the great catastrophe and of the escape of some from Atlantis.

Many more traditions of widely separated races might be quoted, but sufficient evidence from all sources has been brought forward to warrant the view that Atlantis existed and was inhabited by a race of high culture. Further, it is probable that the colonising power of Atlantis gave rise to the American peoples on the one hand, and the old Greeks, Cretans, Egyptians and other races on the other hand. Atlantis, as the Mother of Nations, gives a coherent answer to the question of the similarities in many things of the races of the New and Old World.

Let me here conclude by quoting Pierre Termier's poetic description of the destruction of the island continent:—

I dream of the last night of Atlantis. . . The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return.

But to-night the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast! The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapours. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now on all sides a warm grey powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advances and invades the shore, its cruel clamour rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky, with its stars unnumbered; and in the breath of the trade winds I hear the voice of the immortal poet singing:—

O waves, how many mournful tales you know!  
Wide waves profound, that kneeling mothers fear;  
Those tales the flooding tides recount with care;  
And thus arise those voices of despair.  
Which you to-night again bring with you here!

—(Prolonged applause.)

On the proposal of the Chairman, seconded by Mr. Ernest Meads, a hearty vote of thanks was passed to Mr. Van Stone for his very valuable and interesting lecture.

MEMBERS and Associates of the London Spiritualist Alliance are reminded of the address which will be delivered at the Suffolk-street Salon on Thursday next, the 22nd inst., by the Rev. F. Fielding-Ould, M.A., Vicar of Christ Church, Albany-street, Regent's Park, N.W., on the subject, "Is Spiritualism of the Devil?"

ERRATA.—Mr. J. H. Van Stone asks us to correct three errors in last week's instalment of his lecture on "Atlantis: Mother of Nations." In the last line of the first paragraph of the report, "20,000 years B.C." should be "10,000 years B.C." The name "Retzuis" in the third column should be "Retzius," and in the following paragraph the quotation should be credited to "one of our reviews," not "one of our newspapers."

## PROFESSIONAL MEDIUMSHIP.

There is not space even for quotations from the letters we have received on this subject since dealing with those mentioned last week. This is the more regrettable, since many of them are well worth reproducing in full, as illustrating the various points of view taken by thoughtful readers. The great majority of opinions are, as before, in favour of the abolition of the mediums' announcements. We are struck by the number of correspondents who find these advertisements incongruous with the other contents of LIGHT. They are said to strike a jarring note. We do not, however, find that this discordant element is a matter confined to our subject. In connection with many other persons, we have remarked its association with churches and other institutions, in which an obtrusive commercialism—trading stalls, fees, gratuities and so forth—contrasted disagreeably with the rest of the proceedings. But it hardly seemed a matter that justified complaint, seeing that we were living in an age so highly commercialised that it was beginning to look at everything in terms of money. Cash was the one claimant need for the carrying out of any work, low or high, good or bad. We use the past tense, for there are signs that the reign of Mammon is nearing its close. Money cannot to-day buy many things of which it was master before the great war. Goods and service are beginning to be more highly esteemed and there are even glimpses of still higher values.

Nevertheless, the circulating medium is still a necessary life. One special lesson which is being painfully driven home to us is that sensitive, highly-strung people with gifts of words ought not to be condemned to the harsh struggle for subsistence that tells heavily enough even on those of hard fibre well equipped by Nature for the daily fight for life. Plans are now being concerted by which the present difficulties may be met, even if only by tentative measures. Mr. B. M. Godwin's suggestion in last week's LIGHT was an excellent one—an affiliation of mediums to societies and other institutions, was an idea already in the minds of some of us, and one which is receiving serious consideration.

As regards the letters referred to above, those recommending the discontinuance of the advertisements are from Mrs. C. L. Simmonds, Miss E. M. Storr, Mr. E. Dottridge, J.P., Mr. Thatcher, Mr. E. B. Pinder, Col. Baddeley, "Libra," Mr. G. O'Connor, Mr. F. C. E. Dinmick (Secretary of the Clapham Society), Mrs. Philip Champion de Crespigny, Colonel Coghill, C.B., Mr. W. E. Thomson, "L.B.," and Mr. C. J. Wilson (Dulwich). The "Noes" are represented by Mr. Ernest Meads, Mr. M. Birtles, Mr. J. W. Sharpe, "An Interested Reader," and "N. G. S."

It should be noted that several of those in the latter class have withdrawn or modified their attitude on a further knowledge of the facts. Several correspondents express views *pro* and *con*, but are unable to arrive at any definite conclusion.

The proposition made by Sir A. Conan Doyle, who has kindly volunteered to pay £10 a year towards a fund to recouping LIGHT for its loss in the matter, has found several supporters, and we gratefully accept the suggestion, confident that it will be only a temporary necessity; and the sum of about £150 per annum is not a large one. Will those who are willing to co-operate with Sir Arthur in the matter kindly communicate either with Mr. Withall, the Treasurer of the Alliance, or the Editor.

A GREAT soul draws and is drawn with a more intense intensity than any small one. By every inch we grow intellectual height our love strikes down its roots deeper and spreads out its arms wider.—OLIVE SCHREINER.

DECEASE OF LADY STAPLEY.—We regret to record the transition of Annie E. Stapley, wife of Sir Richard Stapley, Kt., which took place on Wednesday, the 7th inst. Her funeral service was conducted at St. Sepulchre's on Saturday last by the vicar, the Rev. W. A. Cunningham Craig, the master remains being cremated at Golder's Green. We hope to publish an In Memoriam notice next week, together with the charming allegory "The River of Death," from the pen of the deceased lady.



## THE UNSEEN WORLD: ITS REALITY.

A COUNTERBLAST TO THE DREAM-THEORIST.

By N. G. S.

With the two leading articles (in *LIGHT* of February 10th and 17th) based on a chapter of Professor and Mrs. de Morgan's book, "From Matter to Spirit," the spirit world may be said to have been thrown into the melting-pot. What emerges is a world of symbolism, allegory and illusion—a world, in fact, of which we know nothing as to the life lived in it. The second article is appropriately accompanied by some Notes by the Way, dealing with "The World as Imagination," a book by E. D. Fawcett, presenting an Idealist view. Which brings me to the conviction that the time has come for me to say a word about the Idealist (hereinafter referred to as the Imaginist).

## THE WORLD AS IMAGINATION.

I have found the Imaginist hitherto the most elusive of creatures. With head in the clouds he refuses to come to earth and show how his theories can be applied to facts. I was, therefore, the more pleased when I read this in *LIGHT* :—

What standard have we for determining the reality of a landscape seen normally, as distinguished from the same landscape exactly duplicated in a dream? . . . May not the real landscape be in itself the product of a Cosmic Imagination, "capable of being copied by another psychical existent, to wit a dream?" In other words, the Creative Mind bodies forth a Universe in its Imagination, perceptible to all creatures within its compass. The human mind, having in a minute measure the same creative gift, copies on its own tiny scale the products of the larger imagining. But between the two the difference is relative, not essential.

That is a plain statement which anyone can understand, and is, as I think, the only plausible Idealist theory. It means that the landscape is in each case nothing more than an idea in a mind. A perfectly intelligible proposition and, as I will try to show, quite untenable. Superficially the landscape may be looked upon as a picture, or at the best as an affair of trees and fields; a dream picture which we share with the Cosmic Mind. But to the Cosmic Imagination itself it must wear a very different aspect. For this same landscape is not in essence a large affair of fields and rivers, and such-like, but an infinitely minute affair of inconceivable complexity; an affair of atoms and molecules incessantly in motion, all of which must be for ever and continuously the business of the Cosmic Imagination. We cannot, the poet tells us, pluck a flower without the trembling of a star. One might say more accurately, "without the trembling of every atom of every star." How simple in a "real" universe obeying fixed "laws"! How unthinkable difficult for the Creator of a dream Cosmos to adjust accurately the exact degree of trembling produced in every particle of His universe by every least motion of every other particle, through every moment of time! I ask in the first place, Is it believable? in the second place, Is it worth while? What need for all this complexity in a dream universe? It is a complexity without any of the freedom we expect from imagination. All proceeds undeviatingly upon its appointed way, never turning to right or left; so that, if we possessed adequate knowledge of the present, we could forecast an earthquake or an eruption millions of years in advance, and even the whole future history of the heavens from furthest shore to shore of the Milky Way. This Cosmic Mind would, in fact, appear to be very mechanical. It would almost seem that the Imaginist, having demolished the atoms and molecules of our own mental machinery, to wit the brain, must reinstate them for the machinery of the Cosmic Mind.

But the Universe is not altogether without initiative. There are "local creative initiatives," the results of whose activity are not always desirable; but Natural Selection, we are told, sorts them out. I suppose each one of us is a local initiative since we claim to have free will; but whatever changes we effect in the world of objects must actually be a change, by the terms of this theory, in the Cosmic Imagination. By this it is shown that we, the lesser, control the greater, and that the initiative resides not in the whole, but in the parts, while the Natural

Selection that sorts out error and secures progress is a struggle taking place in the Cosmic Mind. In the hands of the theorist the Cosmic Mind, by a damaging process of attrition, tends to lose many of its god-like attributes.

For of course everything comes back to the Cosmic Mind. It and we are the only existents. For my part I think its continual coercion by the local initiatives would make for hopeless confusion. But there is no other way: you cannot have a dream mosaic; there must be one dreamer. Even our bodies, our brains and sense organs are as "unreal" as the rest. Though we seem to think with our brains and see with our eyes, it is all a delusion. Consider the elaboration of the human eye and brain as the organ of vision, and say if you are able to believe that there is in "reality" no eye and nothing to see. When focussing your vision upon that landscape with which we began, you are but concentrating your mind upon a portion of the Cosmic dream. So says the Imaginist. Apply this test to other bodily processes—to nutrition and digestion; to hunger, fatigue, pain and sleep; to disease, decay and death. Apply it to all the facts you know of chemistry, physics, astronomy. With every new application the argument gains strength. All these facts are appropriate to a "real" mechanical universe—none are appropriate to the "ideal" universe of a Cosmic dream. Can the Imaginist say he believes that all these activities have no objective groundwork? No, not if he answers quickly before the clouds gather again about his head.

Moreover, I feel sure that this "ideal" universe should be ideal in other respects. It would not necessarily be a place of unalloyed bliss, seeing that it is intended presumably for our moulding and education; but I cannot find in it a place for many things which I must needs look upon as blemishes, such as the loathly parasite and the enemy microbe and all the ills that occur to the birds and beasts, that really do not appear to be undergoing any process of moral education; nor for the blind central eye of the chameleon, the deeply buried legs of the boa-constrictor and all the other superannuated organs; nor for the calves born with two heads, nor the ossified finger joints said to have been inherited by fourteen generations of the family of the Earl of Shrewsbury; not even for such slight defects as colour-blindness; not even, if I must be quite honest, for opium or alcohol or for iron that rusts. An "ideal" universe such as this would be a mockery and a mummery and a futile foolishness. Let us return to our landscape.

Though we have no eyes we will admire the view, and observe that, though we are standing side by side, we do not see precisely the same view. Is this a nice calculation of the Cosmic Imagination, or does it follow from the laws of perspective in a world where light and latitude are "real"? How do we proceed supposing we wish to see the details of our landscape more clearly? By concentrating our minds upon those parts of the Cosmic dream? Not at all. We procure the idea-of-a-telescope and turn it in their direction. But first we must discover the laws of optics and how to grind and polish the idea-of-a-lens, and to draw the idea-of-a-brass-tube. Thus only shall we put ourselves more closely *en rapport* with the thoughts of the Cosmic Mind! Similarly by supplementing the idea-of-a-telescope by the idea-of-a-negative applied to the idea-of-a-camera we learn of the existence of stars in the Cosmic Idea, of which we must otherwise have been for ever ignorant.

Such is the scheme of the Imaginist, to be weighed against the instinctive assurance of "reality" possessed by the normal man. When Dr. Johnson kicked the stone, he was appealing to this source of immediate knowledge, which has served us well and cannot easily be dethroned. Let us return to the spirit world.

## THE HOME OF THE SPIRIT.

The problem of the "real" and dream landscapes, with which we began, is still unsolved. How can we determine their degrees of reality? The suggestion is that in each case it is a mental experience and that only. But a vital distinction is that in the case of the real landscape it is, by this theory, someone else's dream that we are living in and influencing, and the possibility of this is purely speculative. The real landscape



may be densely populated, but in our private dreams we must always be alone; for, whatever be the number of persons who pass through our dreams, they are the creatures of our fancy, and their thoughts our own reflected back upon us like our face in a mirror. And so it is in the spirit world. In so far as the spirit's environment is the creation of his imagination—that is to say, his dream—or the expression of his mental or moral condition, he must enjoy it or suffer it alone. If the pony he rides and the hill up which he climbs are imaginary, so also are his companions and friends. If, on the other hand, they are the "dream" of the Cosmic Mind then there is a gulf fixed between the nature of the spirit world and the nature of this, greater than it is at all reasonable to believe.

One might well ask in that case, what is the use of the psychic body upon which we are all agreed? I feel the need of a "real" psychic body. Why did the spirit who had committed suicide find Mrs. de Morgan and her circle more objectively real to him than his fellow-spirits who were more highly developed? Because the material of his psychic body was of coarser texture and out of tune with theirs. Why did Sir Alfred Turner's spirit friend say that she could no longer take away from the séances the flowers he had been accustomed to bring her? Because, by her statement, she had passed to a higher plane. Because, in other words, her psychic body (not her dream body) had grown too refined to undergo the experience of materialisation. And for a psychic body we must have a psychic world—something like a house for its dwelling; something like a landscape for its passing to and fro, all solid and "real." Mrs. de Morgan's experiences and others like them are baffling, and demand explanation. The truth would seem to be that many spirits remain for a time in a sort of dream condition, in which their apparent surroundings may be in some sense symbolical. Where do they find themselves when this is ended? That is what we want to know. Readers may like to be reminded of two recent pronouncements on the subject. The first is by Sir Oliver Lodge:—

Let us not jump to the conclusion that the idea of space no longer means anything to persons removed from the planet. They are no longer in touch with "matter" truly, but for all we know they may exist in the ether. Let us not be too sure that their condition and surroundings are altogether and utterly different from those of mankind.

I suspect Sir Oliver Lodge of being a Realist. The second quotation is a statement by Mr. A. P. Sinnett, which may be taken as the latest teaching of Theosophy:—

The astral region with its sub-divisions is a huge concentric sphere surrounding the physical globe, as much a definite appendage to it as the atmosphere. Part is actually immersed beneath the crust of the earth—a terrible region with which only the worst specimens of humanity have any concern. Just above the surface is a region of varied discomfort. The higher regions are all conditions in which happiness is the background of consciousness. [Those who pass over] get used after some interval of bewilderment to conditions of life resembling in many ways those [of] physical life. The matter of the astral world is plastic to thought. There are regions where the sustained thought power of all dwelling there has created churches and chapels. Frequent mention [is] made of houses. These are the thought creations of the persons passing on or of those who have passed on previously. There is [however] no gravitational stress. Anyone can move about upward or downward by the mere effort of will. There are no houses on the sixth sub-plane [of the astral]. There thought gives rise to flowery conditions. The denizens luxuriate in scenes of natural beauty. Where continuous and collective thought is concentrated, such creations may assume a very permanent character. The dream-houses created for themselves by ordinary people in passing over [are] not durable at all, only serve a brief purpose and melt away [when they pass on]. Some astral experiences, especially on the higher levels, are beyond physical plane comprehension. Thus it seems possible for the literary student to help himself to copies of any book down here, whether ancient or recent. Men of science can make use of laboratories and acquire knowledge of the mysteries of gravitation and electricity that no instruments of ordinary research would help them to.

I suspect Mr. Sinnett of Realism, too.

### "THE CHURCH HAMPERED."

A letter under this title from Lady Glenconner, in a recent issue of the "Spectator," discusses the causes of the inefficiency of the Church of England as an effective force and moral witness. "Ecclesiastical religion," she declares, "is fossilised. . . . A scholar can accept all the creeds of the Church by skilful interpretation, but religion should be for simple folk as well as for scholars; and for simple people the theological system of creeds is barren and meaningless." She asks: "How can the people rescue the Church?" and thus replies to her own question:—

They can do it only if the Church is willing to learn. They must spread the knowledge they possess without any claim that it furnishes a basis for a fully satisfactory religion. It proves the basis of all religions, that of the existence of a spiritual world, and one so closely adjacent that it promises neither harps nor haloes, but a homely continuation of such conditions as are apparent here. This teaching opens a door which materialism had shut, and which the Church, in closing her eyes to the progress of Psychical Research, has helped to bar. There has been true progress made in this direction during the last twenty-five years, and progress far above the level of mere physical phenomena, which is a lower expression, and useful only as means of a preliminary freeing of the mind. It is this teaching that, were it studied and adopted, would flow like life-blood through the veins of the moribund Church. Our preachers would then tell of immortality with an assured and joyful voice, they would speak of man's survival of death with a knowledge of his incarnate condition, and laying aside their attitude of trustful patient ignorance, they would tell of the living hand-clasp that may be felt beyond the grave.

### IN VINDICATION.

In a letter in "The Challenge" Miss H. A. Dallas takes exception to one point in an article on Spiritualism published in a previous issue—viz., that the writer, while acknowledging psychical research to be a legitimate branch of study, condemned the conclusions to which psychical studies have led a very large mass of students. She says:—

These conclusions are clearly expressed in Sir Oliver Lodge's last book "Raymond"; but his testimony does not stand alone. Thousands of students (I am not referring to superficial dabblers) could testify that they have reached, by this means, to conviction not only that the dead are alive, . . . but also that under certain circumstances they can communicate with those on earth, and that they are often in close rapport with their friends and aware of their conditions, their sorrows, and their joys. It is not correct to say that "assurance" has not been attained in this way. Those who, like myself, know men who have been changed from the despair of agnosticism and from the aggressive dogmatism of avowed rationalism to steadfast confidence under bereavement and loyal efforts to promote the belief they once denied, are bound to testify that psychical research, when it leads to the adoption of the main tenet of Spiritualism, can transform the outlook and alter the trend of life, not by making faith needless, but by establishing it on a strong foundation of well-attested facts.

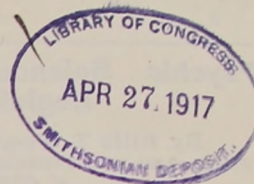
HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: From a Farmer Friend for one copy of Mr. Husk's song, £3 3s.

GENERAL MEETING OF THE L.S.A.—We beg to remind Members of the Annual Meeting to be held on Thursday, the 22nd inst., at 4.30 p.m. It will be preceded by a Social Meeting at 3.30 at which Associates as well as Members may be present.

THE LATE MRS. CROSSLEY.—We referred last week to the decease of Mrs. Sophia J. Crossley, wife of Mr. Charles Richard Crossley, at 33, Bryanston-square, on the 27th ult. Mrs. Crossley lived a life of service, concentrating her powers of organisation on objects for the benefit of women and children and more recently on work for soldiers. She was chiefly active in connection with the day nursery now in Barrowhill-road, St. John's Wood, a work which she started in conjunction with her sister-in-law thirty-one years ago. She also founded the Mothers' Meeting in Townsend Cottages, St. John's Wood, and lent valuable help at the Wesleyan Chapel, Barrowhill-road. Mrs. Crossley was a writer of considerable ability and her booklets have run into thousands. Amongst these were "The Company of Heaven" and "The White Comrade."



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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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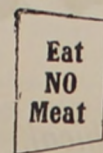
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## NOTES BY THE WAY.

To meet the loss of income occasioned by the discontinuance of mediums' advertisements, a fund has been started to which readers interested in the welfare of LIGHT are asked to contribute. Several friends have proposed the raising of the price of LIGHT, a course which we are anxious to avoid; but we would suggest to these that a small donation equivalent to the difference of a penny or twopence in the weekly cost of LIGHT for a year would be a welcome contribution. It is a painful task to appeal for funds, especially at a time like the present, but Necessity, although it knows no law, is no stranger to "special pleading." This, at any rate, is a special plea, urged with reluctance, almost with the blushes that may possibly mantle the countenance of conscious merit. We recall the story of a Highland piper who, in sending in his bill for his musical services to a former Duchess of Buccleuch, accompanied it with a note to the effect that her Grace's forgiveness for the liberty taken in doing so would be sufficient payment for her humble piper! We hope at least to be pardoned, and are anxious that the voluntary tax suggested shall be in every sense a light one, being, whether large or small, nicely proportioned to the circumstances of the giver. Donations will be acknowledged in these columns unless a request to the contrary is received. It is, perhaps, needless to point out that the sacrifice of income referred to comes on top of a heavy increase in the cost of producing this journal.

\* \* \* \*

Quite apart from its uses as a weapon in the agitation against laws as cruel and clumsy as they are antiquated, Dr. Powell's pamphlet, "Psychic Science and Barbaric Legislation," is notable for the beauty and aptness of some of the quotations with which, as a man of wide literary interests, he has enriched it. We have on the title page the touching "Apology" of Socrates to his judges when he described how "something divine and supernatural" came to him—something "which the prosecutor mentioned in a spirit of mockery in his indictment." It sounds exactly such a plea as Socrates might have uttered to-day if, entrapped by police spies, he were haled before a London magistrate as a rogue and vagabond, claiming to be inspired by a voice from the unseen ("Spookery!"). Amongst the other quotations we have an effective extract from Mr. V. C. Desertis' "Psychic Philosophy," which is rapidly becoming a classic in the literature of Spiritualism. It is a passage which opens with the words:—

There has never been in any country a new proclamation of any great truth or principle but it has been derided as puerile,

subversive, contrary to religion, ridiculous, blasphemous and absurd.

But, of course, for the campaigner of practical mind the main interest of the pamphlet will lie in its review and analysis of the offending laws and the consummate skill with which their absurdities are exposed. Nothing more valuable in its way has ever been produced. Dr. Powell has earned the gratitude of all of us, as a man who, having many distinguished gifts, has placed them freely at the service of a new truth in its time of ordeal and shadow.

\* \* \* \*

A learned friend lately confessed his surprise to hear that Socrates occasionally delivered his discourses in a state of trance. We referred him to Plato's beautiful "Phædrus." In that dialogue Socrates commences a discourse by calling upon the Muses to inspire him, and at its close remarks, "By the way, my dear Phædrus, do I appear to you as I do to myself, to have been speaking under some influence divine?" And then this conversation follows:—

PHÆDRUS: There certainly can be no doubt, Socrates, that an unusual kind of fluency has come upon you.

SOCRATES: Hearken, then, in silence to my words, for in very truth the place where we are sitting seems holy ground. So that if haply in the course of my oration I become entranced by the spirits of the spot you must not marvel thereat. . . .

A little later in the conversation the sage desires his companion to listen to the remainder of his discourse, saying that this time he may escape the trance. It is in the Phædrus, by the way, that Socrates is described as demonstrating by reason the nature of the soul. "Every soul," said he, "is immortal—for whatever is in perpetual motion is immortal." The passages which follow are of the fine flower of philosophy—sayings the truth of which is apprehended instantly by the intuitions. We do not forget that the dialogues were written by Plato. The main point is that utterances in trance are clearly recognised.

\* \* \* \*

The sharp and searching wind—to many it will have seemed more like a tornado—which has lately blown all through the province of psychical inquiry and practice has no doubt its appointed task. Before our subject could be lifted to a higher level, it was necessary to submit it to a severe ordeal, so that the elements which had no virtue in them should be finally purged away. It was a severe challenge to slipshod methods, to intellectual and spiritual flabbiness, to over-confidence, to the hocus-pocus of the adventurer, and to the forces of misdirection generally. The bullying insolence, the unscrupulous and blind force employed by the instruments chosen for the work will have their day in turn. In their case Nemesis will not take so much the form of threshing and winnowing as of breaking and crushing. The punishments of amiable stupidity and the parasitism which preys upon it are always smaller than those reserved for wilful malice and brutish malignity. The lessons for Spiritualists are in the main sufficiently clear: greater cohesion, concentration on



our central truth to the exclusion of all side-issues, a higher standard of efficiency and severer canons of psychic evidence. Method and organisation are sadly needed in the direction of scientific experiment and the dignified exposition of the subject. But there are aspects of the question—the religious, for example—in which devotion, aspiration and meditation play their parts, and here the introduction of commercialism and the business spirit only leads to confusion and disaster. These elements will never mix.

#### PSYCHIC SCIENCE AND THE AMERICAN PRESS.

In its issue for February (the last which has reached us at the time of writing), "Current Opinion" (New York), one of the leading American monthly journals, contains several articles and illustrations of especial interest.

In a review of "Raymond; or, Life and Death," which is accompanied by a portrait of Raymond Lodge, "Current Opinion" remarks on the deep impression which the book has made on the British public, quoting *LIGHT*, the "Spectator" and other journals, and endorsing the opinion expressed in these columns to the effect that the reviews of the work are "eloquent of the change that has come over the educated opinion of the country."

"The Insubstantiality of the Body as an Evidence of Immortality" is another article worthy of attention. It is a commentary on a statement by the Rev. Dr. Bixby, an American divine, to the effect that the monistic theory of life and death is being markedly undermined by scientific investigation. Dr. Bixby makes particular reference to "the discontinuity of matter in the human body." The facts to which Dr. Bixby alludes are now quite familiar to scientists—i.e., that the molecule is simply a group of atoms united by electrical or other energies, the atoms in turn being composed of still smaller particles—the electrons or units of electricity. He quotes amongst the views of other great physicists the opinion of Sir Oliver Lodge that even in such an exceedingly solid atom as that of lead or gold the space within the atom which is not occupied by material particles . . . is more than a million times greater than the cubic space occupied by material substance. In the light of these and other scientific facts, Dr. Bixby finds the materialistic view of death utterly untenable. After citing Haeckel with his three great eternal "realities"—viz., matter, ether and force, and Grant Allen, with his theory of material forces being perpetually radiated off and transferred to inter-stellar and inter-atomic ether, Dr. Bixby asks, *apropos* of the question of human survival:—

Is it not entirely probable, then, that in accordance with scientific laws and natural processes such a psychic etheric organism might both survive and build up for itself a new physical body, and might betake itself to some other environment where a fuller development and happier existence might be its destiny?

We might answer the question cheerfully in the affirmative. St. Paul, who was not a scientist, but only a seer, said the same thing nearly two thousand years ago, only in a "few other words." He told us that "there is a natural body and there is a spiritual body." It takes a long time to reach by logic the truths which are apprehended instantly by the higher faculty of vision.

"Current Opinion" also reproduces the remarkable picture, "The Imprisoned Christ," by that distinguished Pre-Raphaelite artist, the late Mr. William S. Burton, whose decease was recorded in *LIGHT* last year. Mr. Burton was the father of Miss Violet Burton, the well-known speaker, and a reproduction of the painting, presented by her, is on exhibition in the rooms of the London Spiritualist Alliance.

It may be added that the January issue of "Current Opinion" contained a portrait of Sir Arthur Conan Doyle and an article dealing with the important pronouncement made by him in these columns in November last—a statement which has made the round of the civilised world and has formed the theme of innumerable articles and notices.

#### THE LATE LADY STAPLEY.

##### THE ALLEGORY OF "THE RIVER."

A correspondent writes:—

Lady Stapley, who passed away on March 7th, was not widely known by many outside her own circle of friends, but her genial, loving influence on those who were privileged to come into touch with her has had, and will continue to have, through them a far-reaching, humanising, sweetening and uplifting effect.

Her way of living was so divinely human that anyone knowing her became aware of the presence of something exceptionally rare in the common everyday experiences of life.

It is the simple manifestations of life in Nature that symbolise the most precious experiences of the Divine. To many of her intimate friends her symbols were the tree that spreads its branches, giving shade to the weary traveller, and a hen gathering her chickens under her wings. It might be said that no fluttering heart was with her long before she divined its trouble, and enfolded it in warmth and security, so that it felt the throb of her loving heart and found rest in her deep intuitional sympathy.

Lady Stapley was best known beyond her immediate circle by two little books entitled "What came to me in the Silence." The first of these was published in 1899, and the second in 1902. One of the allegories—the "River of Death"—in the second book, is an apt description of her own attitude towards death and the life beyond, while the "dweller in the house that faced the river" might well stand for her own portrait.

It was the prospect from that "room beyond" that enchanted her most, and which she loved to contemplate. Into that room but comparatively few cared to enter.

It is in the "vestibule, filled with all kinds of lovely things," where most friends congregated, that the pleasant exchange of friendly feeling finds expression and the things of time and sense form the all-absorbing theme.

A very prevalent idea is that concern about spiritual things has a tendency to unfit one for the practical part of life and for the proper discharge of family and social duties. In her experience, however, this was not so, but home and social life were enlivened and entered into more fully through her realisation of the more abundant life beyond with those who have gone before into the eternal Reality.

We reproduce here the allegory by Lady Stapley, referred to above, entitled—

##### THE RIVER OF DEATH.

I lay me down in a certain place (as John Bunyan has it) and fell asleep, and in my dream I found myself on an island covered with verdure and most lovely in some parts, but in others bare and desolate. There were many dwellings scattered here and there among the trees, and to each was a long strip of garden that went down to the water's edge. The water appeared to be either a wide river or lake, as I could see a faint outline of mountains on the horizon.

The houses, strange to say, had all been built with their backs to the river and what lay beyond it. Most of the windows that looked that way had shutters that appeared as though they had never been opened.

As I passed in front of the houses I saw that they had scarcely any outlook except to the public road, which was hot, dusty, and commonplace to a degree.

A man, standing at the door of one of the houses, courteously invited me to enter, and as I did so I remarked, "How strange it is that your windows do not face the lovely prospect, but only look into the street."

The man replied, "We do not call *that* a lovely prospect, and we only wish there were no river, and that we did not live on an island."

"Is there no narrower part that you could bridge over?" I asked.

"That we dare not do," he replied; "we know nothing of the land that lies on the other side, nor do we wish to; all we desire is to forget there is such a place until we have to go there."

"Are you compelled to go there?" I said with surprise. "Don't you want to see the country that lies so near your own?"

"Why should we? We know this place and are fairly happy in it; our life is suited to us; we eat and drink and enjoy the few pleasures that come to us, and we let the future take care of itself."

"But are there no boats you could go across in and see what it is like?" I asked.

"Boats!" the man said, with a little shudder, "see build



boats to cross that river! No, no, you do not know what you are talking about!"

"Has no boat ever crossed to you from that other shore?"

"Yes," the man said, "that is the worst of it, we can't prevent the boat coming here; we would if we could."

At this I was more puzzled than ever, and I said to him, "Who comes in the boat? Surely the one who brings it knows about the place he comes from?"

"No doubt," he answered, "only, you see, we don't care to look at him, much less speak to him."

"Has no one spoken with him?"

"Well, those who go with him may; but they cannot come back to tell us, so we know nothing of what happens when they enter the boat. But don't let us talk of it," continued the man hastily, "for to-day my neighbour, who has lived next door to me for fifty years, has been summoned, and I know not but that accursed boat may be even now waiting for him. Oh, we could be fairly happy but for that. Why, look you, I have seen a lovely girl of mine taken, and she hated to leave all her happy life behind her to go to some dull, dismal place, never to come back to those who loved her. Ah," he cried, "it is fiendish! Why have we been made to live at all?"

And I, touched by the man's misery, could do nothing but move silently away, wondering much at what he had told me. As I walked sorrowfully up the street I saw at the end of it a bright, sunny-looking house which, unlike all the others, was built with its front facing the river. Flowers grew in rich abundance round it, and birds were singing among the shrubs and trees that grew near. I was struck by the bright, cheerful look of the place, and as I drew near a woman came up the garden, softly singing to herself as she came, and in her hand was a bunch of roses. On seeing me she ran up quickly, saying, "Do come in and rest; you look so tired!"

As I passed in at the open gate she put her roses up to my face and said: "Are they not heavenly sweet?" And as the scent of the flowers came to me, and with it the sweetness of her friendly voice, all my sadness seemed to vanish like a mist before the rising sun.

Taking me through the hall into a room beyond, she led me to a window-seat which looked out on the garden that stretched far down to the river.

"Ah," I cried, "you don't mind the river being there, or try to shut it out!"

"My dear child, why should I?" she said. "That way all my best beloved have gone, and when I hear, as I often do, the splash of the oars as the boat is passing, my heart almost leaps within me as I think, perchance, it may be coming for me."

"But," I said, "you cannot come back, and you don't know where you are going."

"Come back!" she cried, "but did any ever dream of wishing to come back when once they reach that other shore? And," she continued, softly smiling, "I know enough about the place where I am going often to wish myself there."

"Haven't you been happy here?" I asked.

"Yes, very, very happy," she replied, "and just because I have, I feel so sure I shall be still happy; no place can change the condition of one's mind, you see."

I said, "If the people would only try to see the one who comes for them they might not be so much afraid."

At this a lovely light came into her eyes, and she gave a little sigh. "We are so foolish," she said; "I have lived for many years in one of the houses you passed, and I hated the very thought of the river and all that it meant. The only thing that helped me was the knowledge that all had to take this journey sooner or later. As one after another of my loved ones left me, I greatly longed to know how it fared with them, and would often go on a clear day and gaze and gaze across the river, wondering if they, perchance, might be looking back at the place they had left. After a time someone very dear to me was summoned, who greatly feared to go. I did not speak the thought that arose in my mind, but I wondered if I, too, might go with my beloved. So when he went to the water's edge and stepped into the boat, I cried to the shrouded figure in the bow, 'Ah, do not separate us, but let me go with him!' The figure turned, and, with uplifted hand, forbade me; but I saw underneath the dark garment that he wore a robe of dazzling whiteness, and his face was as the face of an angel. Since then I came to live where I could shut out, sometimes, the dull sordid street, and forget we live on an island altogether. And do you know," she continued, "on a very still, quiet night I can often hear far-off voices of glad and happy people, and sweet strains of music are wafted across, and the river seems all blotted out, and there is nothing between me and that land but fair meadows, carpeted with flowers, and there the dear friends come and meet me and together we hold sweet converse."

"But," I said, "does this not unfit you for this place and make you less happy in it?"

"There is no fear of that," she answered, "I love the people here too well."

Then I rose up and she led me into the hall, which was very spacious and filled with all kinds of lovely things. As I looked round, she said: "I have made this as pleasant as I could, because very few of my friends come any farther than here."

"How strange!" I cried. "Do they not go into the rooms that you live in?"

"Oh, no," she replied; "why, some do not even know there is any room but the hall, and others would not care to go into any place that had its windows facing the river."

As she said this, and with the sound of her friendly voice yet ringing in my ears, I awoke.

## PHYSICAL PHENOMENA AND THE ETHER.

A QUESTION FOR SIR OLIVER LODGE.

By F. C. CONSTABLE, M.A.

It is stated by Sir Oliver Lodge:—

But it will be remembered that Dr. Crawford finds that if a scale-pan below the table is at a height of about a foot, then there is a considerable downward pressure on it—considerably more than the weight of the table. In that case there must be pressure on the floor.

I venture—trembling at my audacity—to ask if this be necessarily true?

To argue, we must accept fully Dr. Crawford's observations, and from them it follows directly that the force levitating the table is *not* the result of matter pressing on matter. When, for instance, the scale-pan is below the table, the table is *not* levitated by matter (a material spring?) between the table and scale-pan, in which case action and reaction would follow a known law; but the table is levitated by something which is not matter as at present known to us.

May not the reaction on the scale-pan be the result of the scale-pan being within the area of the force (?) moving the table? And, if so, that part of the scale-pan *not* within the area would be unaffected by reaction, and so the floor remains unaffected. A new experiment by Dr. Crawford would easily determine the fact of whether there is or is not reaction on the floor.

What I write hereafter would come better from Sir Oliver himself; but I think what I state is scientifically correct.

By far the greater part of the table itself exists not in matter, but in etheric form. The etheric form of the table is determined by the motion of a comparatively few entities confined to movement within the etheric form of the table, and the (material?) resistance of the table as a table is a function of the movements of the said entities.

It follows, directly, that the greater part (the etheric part) of the table is open to the effect of forces unknown to us, so that *incidentally* the table which to us appears a continuity of matter may be affected in a way which the laws of Nature, so far as we know them, do not explain.

Sir Oliver Lodge, to whom the above communication was shown, writes:—

My comments on Dr. Crawford's experiments proceeded on the assumption, on which I understand he also was working, that the ordinary laws of mechanics applied; just as they apply, so far as is known, to the sometimes puzzling action of live things in general.

My friend Mr. Constable postulates the possibility of modified or extended laws of motion, and it may be that facts will be discovered which drive us to this extremity: but I expect that both Dr. Crawford and I will wait to be driven in this interesting but hypothetical direction. I hope to see the Ether brought into the scheme of Mechanics some day; but there is much to be done first.

OLIVER LODGE.

The "Times" of the 17th inst. contains a remarkable article, "Before Caiaphas. The Closed Mind," to which we hope to make a further reference next week.



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## SOME EXPLANATIONS AND A MORAL.

Much of the criticism which is offered by readers regarding the conduct and policy of LIGHT—criticism which, it is pleasant to observe, is nearly always friendly in tone—relates to things of minor importance that have already been taken into consideration. But now and again a point emerges which seems to call for a clear explanation and reply.

We find that some readers of late have been exercised by the appearance in LIGHT of notices of, and not unfriendly comments on, the activities of certain cults and movements which have somehow fallen out of the main track of philosophical and scientific Spiritualism. These groups consist of people who have become infatuated with systems, doctrines, and special revelations resting on the authority of particular persons. Our correspondents seem to fear that the notice taken by LIGHT of these matters suggests a danger of its being "drawn in" as a supporter of some particular cult or cults. There is no cause for any such fears. We abide, as always, by our fundamental principles—the reality of a world beyond the present and the possibility of communication with it. That is broad ground, and it calls for breadth of vision and breadth of policy. The central ideas are unitary; they link up all groups and schools of thought which follow them. However much we may disagree with some of these coteries, however much we may deplore the strange medleys of fact and fantasy into which they have turned our simple truths, we should not forget that differences of view, however acute, should never be allowed to develop into prejudice or animosity. The danger of being too broad is less to be feared than the peril of narrowness. We can be very indulgent with those who have strayed into thickets and by-paths which lead nowhere. They will all in due time have to return to the great high road.

Others of our correspondents wonder at the fact that after so many years of exploration and inquiry there is still so much doubt and disputation concerning the nature of the next life. Yet only a few days ago one of our foremost dramatists, in the course of an article in a London daily, referred to the hopelessness of trying to get reliable information on any special subject by consulting experts. They were often wildly at variance in their statements, and he noted a tendency on the part of each expert to explain the divergences on the ground that any statement which differed from his own must have been made by a person who did not know his own business. It is quite

true. We can speak from painful experience in the same direction. Yet these contradictory statements related to physical facts in the physical world, and not to the super-physical regions which we are only just beginning to explore. Is it necessary to say more?

We stated recently that the solution of the problem of a life after death was now a *scientific* proposition. Then why, we are asked, do we make so much of the question of morals—conduct and right living? What have these things to do with scientific inquiry? A great deal, a very great deal. Go into a munitions factory or a laboratory in which dangerous chemicals are being handled, and see how strictly the factor of conduct is insisted upon. The safety of those concerned depends on the strict observance of rules, and the honour and conscience of those who are asked to observe them. We might take another illustration—perhaps a better one, since a question of life material comes in—we mean the science of training wild beasts. The man who goes fearlessly into the lions' den will tell you how necessary it is that he shall live a clean life. By some strange instinct the wild beasts know when their trainers have descended to vicious courses. They scent the weakening of will and moral fibre which follows, and are quick to take advantage of it. The man's ascendancy suffers, and if he persists in his evil course he inevitably falls a prey at last to the vigilant savagery which he has lost the power to subdue. Do not tell us that Science or Art have nothing to do with morality, with Religion. That is a monstrous and horrible doctrine. We have only to look at the world to-day to observe the fruits of it.

## "THE REALITY OF PSYCHIC PHENOMENA."

A TESTIMONY OF PERSONAL EXPERIENCE.

BY SIR WILLIAM F. BARRETT, F.R.S.

I was glad to read in a recent number of LIGHT Sir Oliver Lodge's appreciation of Dr. Crawford's book on "The Reality of Psychic Phenomena." Having had the opportunity, through Dr. Crawford's kindness, of a couple of sittings with the remarkable medium, Miss Goligher—through whom the manifestations described in Dr. Crawford's book were obtained—I can testify to the genuineness and amazing character of these physical manifestations, and also to the patient care and skill which have characterised Dr. Crawford's long and laborious investigation.

Every opportunity was afforded me for critical examination; the light was sufficiently good for me to see the medium and the sitters, who were seated around and a short distance from the small table. When the table rose from the floor to a height of some eighteen inches, I requested all the sitters to raise their clasped hands above their heads; this they did, and I counted the hands to see that all were raised. Then, having received permission to try and push the table down, I found it resisted such considerable pressure that I got upon the table, and when seated was swayed to and fro, and finally tilted off the table. The table then inverted itself, its four legs being in the air and the top resting on the floor. Grasping two of the upturned legs I found the table resisted my strongest efforts to lift it, or even displace it, from its position. I could see that none of the feet of the sitters rested on the table, which appeared glued or bolted to the floor. After I had returned to my place outside the circle, I distinctly saw the table slowly rise from the ground and return to its normal position with its legs on the floor. If the medium, or any of the sitters, had attempted to lift the table and replace it in its original position, I should have seen their hands grasping the upturned legs of the table, but this was not the case.

The rapping and blows that occurred were so noisy and vigorous that they sounded like a sledge hammer on the floor, and I fully expected the ceiling of the room below would have



fallen from the concussion. Other extraordinary physical phenomena occurred which I have described in my book, "On the Threshold of the Unseen," which Messrs. Kegan Paul, Trench & Co. hope to issue this month, and the publication of which has been delayed by the shortage of printers.

Unfortunately, though Dr. Crawford had made elaborate arrangements for me to test his weighing experiments at a subsequent sitting, I was unable to verify his results, as a message was rapped out that the medium was unwell that evening, which, in fact, turned out to be the case.

In conclusion, I may add that I was much impressed with the sincerity and good faith of Miss Goligher and her family, and their readiness to comply with any suggestion I made. Hearty thanks are due to Dr. Crawford for the courage he has shown in publishing the results under his own name.

### THE LATE W. J. COLVILLE.

A PUZZLE TO PROFESSOR BLACKIE.

BY E. KATHARINE BATES.

I am delighted to read Mr. Stanley Gordon's tribute to W. J. Colville in *LIGHT* of the 3rd inst. Mr. Colville's friends in America, in the Colonies and in the United Kingdom must be numberless, for I should imagine no more kindly soul as well as capable seer ever lived.

I first heard Mr. Colville recite an impromptu poem in a church in New York in 1886. Several subjects were suggested to him by the congregation, most of them ethical; the last named, however, was "The Floral Tribute to General Grant," and I was much struck by the ingenious way in which this was interwoven with one of the ethical subjects. It appeared a hopeless task when he began, but it was achieved quite naturally. I heard many lectures from him later, both in the rooms of the London Spiritualist Alliance and in those of the "Higher Thought Centre" when it was located in Cheniston Gardens. His serene and placid temperament always attracted me greatly. He seemed incapable of a hasty judgment or a bitter word about his fellow creatures—a great asset in his life's work as well as a most enviable possession for himself. We must all struggle against *les défauts de nos qualités*, as the French put it so happily, and perhaps those more energetic and impulsive souls who are sometimes tempted to call down upon their adversaries the fire which does not always descend from Heaven, can best appreciate the rôle of the true pacifist. Readers may be interested to hear what the famous Professor Blackie said about Mr. Colville when my dear old friend Mrs. Wiseman brought him under the Professor's notice as a boy of fourteen or fifteen years old. (Mrs. Wiseman will be remembered by some of the "Old Brigade" as a most courageous and loyal Spiritualist of many years' standing.) Professor Blackie was one of her many interesting friends, but he had no sympathy with her psychical views and was fully prepared to explain away everything on natural grounds—i.e., trickery on one side and delusion on the other. After seeing and experimenting with young Colville, however, he had the honesty to say to his hostess, "Everything you have shown me or told me about I can explain—except one thing. I must confess the only thing that baffles me and that I can't explain is that boy." Mr. Gordon's interesting reference to Mr. Colville's abnormal knowledge of Church history, &c., throws light upon Professor Blackie's words.

I would fain place my small pebble on the cairn that must be raised in the hearts of all who knew him—the pioneer who worked with such zeal and courage during his whole life in a cause which was far less tolerated forty years ago than it is to-day.

SIR WILLIAM BARRETT writes, expressing his approval of the advertising changes in *LIGHT*.

MR. HERBERT G. PAULL, of 395, College-street, Toronto, as secretary of the Association for Psychical Research of Canada, sends us particulars of the incorporation of the society, which, he adds, has a good membership, and is particularly well officered. The president is Dr. Albert D. Watson, well known in Canada as an author and poet.

### THE HERMETIC SOCIETY AND ITS FOUNDERS.

SOME REMINISCENCES AND REFLECTIONS.

The perusal of Mr. Samuel Hopgood Hart's newly issued work, "The Credo of Christendom" (noticed recently in "Notes by the Way"), has stirred in the mind of Madame Isabelle de Steiger many recollections of the Hermetic Society and its founders, and reflections on their teachings. She writes:—

The new material now collected by Mr. Hart, as well as the biographical preface, a most valuable one, chiefly refers to the foundation and formation of the Hermetic Society in 1884. It should be recalled that there was then a saying repeated among persons more or less disciples of Anna Kingsford and Edward Maitland, or much interested in their teachings, to the effect that they stated that the world would come to an end in 1881.

Here I may mention that as my book notes, diaries, and MSS. up to that period were with all my effects (I was preparing for "a one woman picture show" in London) totally burnt in a fire in a furniture repository in Edinburgh in 1898, I have most unfortunately only my memory by which to recall dates. It was, however, in 1881 that Anna Kingsford and Edward Maitland were most prominent among Theosophists and Spiritualists and others, and it was in the same year that the now important weekly, *LIGHT*, succeeded the former Spiritualist organ called "The Spiritualist."

That "saying"—often, alas, repeated as a jest much to my annoyance—was much misunderstood, for the world still exists.

Nevertheless, though the timepiece of the Universe does not exactly synchronise in its hour and minute hands with our mundane clock, neither does the universal almanack exactly repeat that of the Church or the Nautical Calendars and the figures seem somewhat astray, yet is there not a general feeling that about that period (1881) the state of things—social, political, and religious—began to heave, as it were, causing a general sensation of increasing dislocation to the then stiffly-jointed machinery imprisoning everybody?

This set of causes started on an ever-increasing momentum and culminated in the present Niagara out-rush—the war of 1914. Not a doubt about it; the world as then constituted began to come to an end in 1881.

In 1884 Anna Kingsford and Edward Maitland founded the Hermetic Society. This event was also a sort of prescient indication of the course which events would take, disturbing and disrupting the trend of conventional and ordinary thought. I refer to orthodox thought in science as well as in religion and social life. Let any thinker reflect on the course of events, how shafts of dazzling but most disturbing light have broken up the conventional thought-prisms.

The object of the Hermetic doctrine is to bring man back to the true land, i.e., the Biblical doctrine—that of the Fall, and the consequent necessity on the part of man of an endeavour to return, by means of his re-birth, to the old truths and to his original condition called in Scripture a state of perfect happiness in Paradise; for this world, though now a wreck and a reproach to humanity, once was Paradise, and man enjoyed perfect happiness in his Paradisaical birthplace.

This Hermetic doctrine, as quoted in the classical writers and as taught by Anna Kingsford and Edward Maitland, entails belief in the reincarnation of man, otherwise of his living many lives, not one only, on this earth.

Anna Kingsford and Edward Maitland were the great and first teachers to the British nation of this most ancient and, I think, true doctrine. Under the lead of Allan Kardec, the French Spiritualists distinctly specified the fact of human beings having to pass through successive lives on earth; but the British Spiritualists have entirely negated and repudiated this doctrine. Later on in her teachings Madame Blavatsky strongly enforced the Hindoo and Buddhist view, and in later years reincarnation and karma have been the royal flags, as it were, of the Theosophical school.

For my own part, I differ from the Theosophical point of view and hold to the most ancient one, that reincarnation is a fact, a necessity, a destiny, and is inherent in the prime fact that man is now born naturally of the flesh, and in accordance with the present terrible laws of Nature. These rule and have ruled us since that great crisis, the Fall, so that now when a man dies he passes away from this prison of the flesh, but unless during his incarceration in this flesh he has made every effort to "clothe himself with the Sun," a regenerate astral body fitted for his immortal spirit, he merely passes away into one of the many astral conditions to which he is astrally akin; but he has by no means thereby gained immortality; he has merely a



surviving soul, and in due time he has to redeem this soul or he never returns to his original and immortal condition, the true man.

Now, how to accomplish this true destiny of mankind is the doctrine taught in the Hermetic school. Later on came the more modern thinkers of the Evangelical school, who, despite their view of the vicarious sacrifice and their misconstruction of the true teachings regarding the blood of Christ, yet in a rough and raw fashion revived the old truth that man must be born again. What *being born again* or being regenerated means, briefly, is comprised in the fact that man is gifted with the potentiality of such God-like wisdom that he can arrive, even in this world, at such a condition of angelic wisdom that he can in the extremity of his contrition see God and yet live.

The doctrine of reincarnation so earnestly taught by Edward Maitland and Anna Kingsford may doubtless again be accepted by the Catholic Church. There seems no absolute certainty that it was ever denounced by any Ecumenical Council, but rather that it was one that gradually slipped out of public teaching. May it not be that when the great Master Teacher so often and with such authority reiterated the warning that "now is the time," there were among the various conflicting sects, views, teachings, many frivolous people who put off the day of reckoning, and who did not redeem the time nor pay heed to the Apostles' stern direction to put off the "old man." May it not be that between the various views the growing Church itself did not specially carefully endorse the doctrine of reincarnation and people were left to act as they each felt able? There must have been a great clashing of views and doctrines as the growing Christian Church fought out their claims to a world-wide religion. I say fought out, for under no circumstances can Christianity be called a religion of peace. It points, however, the only road to peace. Plainly the whole and real value of Christianity is the fact that it emphasises the inner or spiritual road to that regeneration which is necessary to every child of man in a personal, not a general sense only.

All religions, in the main, teach the same truth, and various means and ways to arrive at this end have been promulgated by the other great world-teachers. While as human beings we must respect them all, it is impossible for us as Christians to really follow to their appointed end other than our respective birth religions. Though a Christian may think he has a full and complete understanding of, let us say, Buddhism, and a Buddhist may think the same regarding Christianity, I do not believe it. There is an inner rift which transposes ideas equally to both, and neither of them ever passes it in this state of life. This is a mystery, and has reference to that plane of mystery—the astral world; therefore as a mystery I leave it and return to our "noble souls," as Jacob Böhme was kind enough to call his appreciative readers. Still more am I inclined to call "noble souls" those who inhabited the bodies called Edward Maitland and Anna Kingsford.

I may incidentally mention that I possess an old fourteenth or fifteenth century book called "The Doctrine of Pre-existence," written in a scholarly and careful fashion, addressed to orthodox readers, in which the writer, the "Dean of Down," claims that this doctrine was never prohibited in the early centuries, but merely overlooked.

There is one point I must frankly touch upon, and that is this: Many readers seem to think that Edward Maitland and Anna Kingsford, in their anxiety to clarify the true Christ doctrine from its seeming idolatry in its worship of the man god Jesus of Nazareth, have somewhat mystified their own doctrine, so that the figures of Jesus and the Holy Family become in their teaching practically myths only. I do not think this. What I do consider is this, that Anna Kingsford and Edward Maitland did not sufficiently explain that it was not the outer lives of these people that mattered to the world, and that minute historical accuracy did not, could not, and need not exist, for what really was requisite was the right understanding of the arch or spiritual symbolism that these epochal people held implicit in their outward lives.

I remember but few of the Hermetic gatherings. They were held in various places, chiefly in the rooms of the Royal Asiatic Society, Albemarle-street, W. There I first met those great Kabalists, Mr. McGregor Mathers and Dr. Wynn Westcott.

I recollect one very hot June afternoon a very learned paper being read by the former. The atmosphere was oppressive and overpowering in the great dark room walled with huge books; I was tired and exhausted with a long day's work in my studio, and it was about five o'clock. I shall not easily forget the confused vision of heads I had, combined with the encircling row of white busts of the great Oriental scholars they figured—Mr. Mathers' dark, ascetic, stern features; Anna

Kingsford's fatigued and lovely face, with the slight drowsiness floating even over her features; Edward Maitland's brilliant gaze as he looked across us all to the scene he was mentally picturing—all the faces merged in one, for my drowsiness was no fitting sensation; it held me bound, and I confess I remember nothing of what was a most profound and remarkable discourse, but only the fact of my awaking at its close.

But Edward Maitland and Anna Kingsford had no nesses. Anna Kingsford laughed, and said something in Hebrew not being a general language. Both those Kabalists and scholars much appreciated Anna Kingsford's Kabalistic attainments; at that period the name Kabala was Abracadabra to me!

I have had in after years many opportunities of discussing "The Perfect Way" and other writings with my great friend that remarkable classical scholar, Mrs. Atwood (referred to pp. 46 *et seq.*) and her appreciation of the rare ability and classical excellence of these books greatly delighted me. Fortunately when such rare people all live at the same time, more or less, and under such varying circumstances and places, there are so many cross-currents at work that it is almost impossible at the time to realise the importance and value of each.

I feel very sure that Mr. Hart's devotion to these things will bring the reward it deserves. In these days of eagerly and anxiously Church and laity are searching for a standard of authority which will clearly claim that Christianity is alive and in full fighting order. I feel sure, will be clear to any and every honest soul, studies what truly should be, and is, the Credo of Christianity.

ISABELLE DE STERNA

## THE MINISTRY OF ANGELS.

THINGS HID FROM THE "WISE AND PRUDENT."

By "Joy."

(Continued from page 83.)

Among my greatest privileges has been that of receiving instruction from an angel whom I call "The Mentor." In the record of my psychic experiences to which I have referred I will quote some things he has said to me:—

The souls of many are calling for more light—light to them to God, the great All Father. And there before them they could only see it, shines the light they need, the light by which their souls can find peace, the light of God's love as revealed to them in Christ, the loving Saviour who spoken to them in such tender accents, "Come unto me and I will give you rest."

To all who earnestly seek to know God and to open their hearts to Him, He sends His holy angels, to minister to them to give them spiritual guidance and comfort that they realise they are truly God's children and precious in His sight.

There are angels, hosts of angels, eager, anxious, yearning to minister to mankind, to persuade them to open the windows of their souls to the light—God's light—which with it that peace of mind that passeth all understanding, because most of them dwell in spiritual darkness and worship false gods—the gods of selfish gain, of earthly fame or pleasures—or are so depressed by poverty and misery, do not even realise they have souls, the angels cannot minister to them as they so fervently wish to do.

Few among the many millions of mankind know anything of the angels or their ministry on earth. The great majority of their spiritual teachers are equally ignorant. They believe the angels remain always in heaven enjoying bliss untroubled themselves, but heedless and forgetful of struggling souls on earth whose souls are starving.

As we rise higher in the heavenly spheres, we gain a broader knowledge of God's love. To the extent that we realise it do we ourselves reflect, though feebly, it seems to me, God's attributes. And as God's love for His children on earth is no less than His love for His children in the heavenly spheres, how could we be what we are and not love them?

Even as your heart, sister, is moved to compassion by one on earth who is starving, and you gladly give him your means that he may obtain food, so are we, to a great extent, filled with compassionate yearning to feed the starving souls of God's many millions—to bring to them the word of God's love.

The love of God is not a mere abstraction, it is a thing real; it is the most potent force in the world. It is the soul of man what the sun is to the earth on which it dwells. Deprived of the life-giving heat and light of



gun the earth will yield man nothing that will satisfy his physical hunger. He may dig and plough and sow, but nothing will ripen for him. And the soul that is shut off from the fruitifying light of Divine love will yield nothing that will satisfy the needs of the spiritual nature for sustenance. The man who ignores God, whose soul is never illumined by the glorious light of Divine love, despite the most laborious efforts of his own intellect, however gifted he may be, can find no satisfactory answer to the deep problems of existence which press upon every earnest nature for solution. But as the magnetic needle turns to the pole, so does the soul, under the influence of Divine love, turn to the Heavenly Father and hearken unto Him. Then do the doubts and perplexities that assailed him when he trusted solely to the guidance of his own reason vanish. Peace wraps him round. His fears are dispelled. He feels that wisdom far higher than his own is counselling him, and that which he has yearned to know, that which will alone give him peace of mind, is being revealed to him. He realises then that God does indeed exist, and that God is directing his paths. To attain that state of mind which renders him accessible to the ministry of the angels and brings his soul into communion with his Maker, man must cease his mental struggles. He must acknowledge his own inability to find that which his soul needs. He must yield himself to that instinct of prayer which is implanted in all hearts. He must pray for help. Be it in words or in a voiceless longing, it matters not so that it be sincere. Prayer is the great purger of the soul of those things that keep it from hearkening unto God. By prayer he enters the silence where all jarring discords are stilled. And there, reverently and humbly, he should await the answer to his prayer. It should not be expected in material and tangible form, nor in audible words, but in the thoughts and feelings that are impressed upon him. For it is at such times there is revealed to man the truth that makes him free—free from fear in all its varied forms—and he partakes of that blessedness which is found in rest in the Lord.

Some hymns are still sung in churches and chapels which proclaim the faith of the assembled worshippers in the reality of angel ministry, even in these modern days. It will be a glad day for Christendom when those who sing these hymns with pious fervour really believe them, and when those who are engaged in spreading the good tidings of the gospel avail themselves of the help of the angels.

#### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 26TH, 1887.)

We have received communications from several quarters animadverting on the employment of an antiquated and obsolete Act of Parliament against such persons as "Neptune," in whose defence Mr. C. C. Massey [a barrister and well-known writer on psychical subjects, now deceased] so generously came forward. Some correspondents suggest a petition to Parliament; but that course would not be successful, we fear. These relics of a by-gone age of intolerance must be left to die out of themselves under an enlightened and wise growth of public opinion. Every case in which an obsolete statute is unjustly or unduly pressed is one step towards its abrogation.

The "Sheffield Daily Telegraph" (March 15th) records a good case of faith-healing at Lincoln. Richard Green, son of Charles Green, of Ripon-street, Lincoln, suffered from an attack of paralysis, and from epileptic fits. He was unable to move except by the aid of crutches. He has lately attended faith-healing meetings at Nottingham, where he resides, at 54, King's Meadow-road. "The effect upon him is such as would scarcely be believed, were it not that his friends and those who know him have ocular demonstration that he has been wonderfully and mysteriously cured. . . . He is full of life and spirit and walks about as if nothing had ever been amiss with him."

We hope to publish next week an article by Sir W. Barrett on that extraordinary book, "The Weird Adventures of Professor Delapine," with some remarks on the author.

PSYCHIC PHOTOGRAPHY.—We have received from Mr. William Jeffrey, of Glasgow, a remarkable photograph of himself and another sitter taken by magnesium-wire flashlight in his dining-room on the evening of the 26th of January last in the presence of members of the Crewe Circle. In the lower half of the picture appears a very distinct "psychic extra," which Mr. Jeffrey declares is a true likeness of his late wife. He adds that he possesses no other portrait like it, as it represents Mrs. Jeffrey as she appeared in the later years of her life, subsequent to the last photograph she had taken.

### THE PERFECTION OF THE SOUL.

A GOLDEN SENTENCE FROM PYTHAGORAS.

BY LEWIS FIRTH.

The perfection of the soul will correct the depravity of the body, but the strength of the body without reason will not make the soul better.—PYTHAGORAS.

The part played by most movements, social or religious, whose objective is either the salvation of the individual or the improvement of the race, is not unlike that which medicine plays in disease, *i.e.*, to relieve the pain, but it rarely succeeds in correcting the cause which produced the disease.

The recent mission, in the Established Church, of "Repentance and Hope," is an example of what I mean. The causes that have produced an indifference to Christianity are deeply rooted in its errors rather than the truths for which it stands.

It is the clergy—high and low—who need repentance. They have, for the most part, failed to interpret and apply the teachings of their Master, whose mission was that of a physician who did more than relieve, for he healed—"made whole."

Let the Church perfect its soul, and the depraved body will cease to grow the weeds and thistles of make-believe and unrighteousness, and religion will become, not a byword, but a living stream for thirsty souls.

After two thousand five hundred years the Pythagorean philosophy offers a solution to the evils of the body, of universal validity. It is simple and comprehensive. It is an inversion of the present methods of science, education, and social reform. It introduces us to root principles. Instead of tinkering with effects, we lay hold of the truth that will make us free, *viz.*, that the causes of disease, poverty, depravity and vicious environments do not originate in the body but in the soul.

It is probably true that myth and legend obscure much of the noble teachings of Pythagoras. But analogy will help us here as elsewhere to comprehend what he taught and knew about the soul. Yet I have no hesitation in affirming that the knowledge which we moderns possess of the soul is not one whit in advance of that possessed by the seers of all ages.

The Pythagoreans taught that the soul was one, indivisible and perfect. It was capable of ascending to the plane of a God or descending to the level of a beast. The limitation imposed by the physical body tended to hold the soul in bondage. This bondage was manifested to Pythagoras in what he called "the depravity of the body." Whilst the soul always remained one, it could inhabit successive bodies.

Perhaps a modern statement of what the term "soul" implies will help us to simplify and illumine the truth involved in his golden saying.

The soul is a finer body—the physical form is composed of matter drawn from the earth and forming a kind of matrix built upon or round the soul, which interpenetrates, or is in close contact with, the physical body. During earth-life it is attached to the physical body by what has repeatedly been described as a "silver cord"—the spiritual umbilical cord. During sleep and in the hypnotic trance, and when death takes place in a natural manner, the soul can be seen hovering over the physical body, not unlike a captive balloon, the cord permitting the soul to function daily on its own plane, whilst retaining mastery over the earthly body.

And just as the umbilical cord determines the circulation from mother to child, so the spiritual umbilicus is the bridge over which the life-forces from the soul, and impacts from the bodily senses, pass to and fro in determined orbits. Impacts from the body give rise to sensations in the soul, the material from which perceptions and conceptions are born.

Again, the soul is the great workshop of the spirit in which experiences are worked up into faculty. The memory of an act may fade and die but the results determine the kind of behaviour we manifest to our fellows. From the experiences garnered from our earthly sojourn, the soul is weaving the mosaic of eternity. The soul is the preserver of the past, the transformer of the present, and the "will to power" which determines mathematically the path we shall travel, the experiences necessary for our growth; in a sentence, it is the master of its own fate.



The soul, then, is not only the "garden of life," where seeds are sown which bloom and ripen in the physical body, in acts and habits which degrade or ennoble our character; but further, if action and reaction are equal and opposite, then every thought, desire, wish and emotion complete the circuit, returning, boomerang-like, to the cause-world from which they originated.

The key to the formation of habits and their cure is one of the most illuminating ideas in the whole Pythagorean philosophy. It is fundamentally opposed to the explanations offered by deterministic psychology, so brilliantly expounded by the late Wm. James, the Harvard professor of psychology, wherein he states—"Text-Book of Psychology"—that habit at bottom "has a physical basis," or again, "the philosophy of habit is a chapter in physics rather than in physiology or psychology."

The basis of habit lies deeper than matter, however attenuated. Physics may measure its effects, but cannot explain them. The key to depravities of the body—degraded habits—is to be found in the cause-world of mind within the soul.

The physical body holds up the mirror in which the soul's imperfections are seen in their true perspective. No Acts of Parliament will make a sober nation, nor eradicate the vices—bodily depravities—from its citizens. The body may increase in weight and size in days of prosperity, but the stronger it grows the more likely is it to fall a ready prey to those depravities of the soul which depend upon the body for their satisfaction.

The roots of bodily depravity lie deeper than the cells, fibres and organs of the brain; and if man is to be "twice born," or "baptised of the spirit" and "converted" in the evangelical sense of renewal, he can only accomplish this feat through purification of the soul from depraved desires for sensual satisfaction. Thus only can he enter the path and become the master of his own destiny.

#### FROM THE NOTEBOOK OF "M.A. (OXON)."

##### A MESSAGE FOR THE HOUR.

Looking through one of the old Notebooks of the Rev. William Stainton Moses ("M.A., Oxon") recently, we came upon a message from his inspirers written in February, 1881. It is so appropriate to the events of the present time that it may be usefully transcribed here:—

You must not take too seriously the surface differences and dissensions. They are inevitable. Our friend Epes [Epes Sargent], who saw them in his earth-life and was so distressed by them, sees now how little they will affect final issues. This strife of undeveloped or half developed minds is inevitable. They are attracted to the subject, and become influenced by spirits of a like nature with themselves. They will hover on the fringe of the movement always and in times of distress and unrest will seem to be ruining it. They have no such power. Be content. The various parasites who prey on us and you, who earn a scanty notoriety by connection with us, or gather a precarious livelihood by fraud, are of little account. They will make their little commotion and die. But be sure of this: every time that Spiritualism is incriminated through the frauds or follies of its professors it will gain by the trial. It will be seen that these are the counterfeits, that it must needs be a divine truth that can outlive such assaults, and men's minds will be drawn to consider the evidences for its truth, and these will stand out more clearly and gain added weight from the contrast. If exposures avail to wipe out the present methods of dealing with low spirits through public mediums they will have wrought a most beneficent work, for we need not point out that every exposure that has disgraced the name of Spiritualism has come from the neglect of obvious and simple precautions. . . . So long as communion is sought in the way and by the people that it is, you must needs expect to have the public movement infested by the undeveloped. This phase will eat itself out, and then your wise men will begin to say that Spiritualism is dead. Not so. It will then begin really to live.

The above message appears to have reference to those fiascos in connection with physical mediumship which were so distressing to the earnest students of earlier days who had acquainted themselves with the reality of genuine phenomena. It may be observed that there is little likelihood to-day of

any verdict amongst men, wise or otherwise, to the effect that the subject is "dead." We have made a tremendous advance since 1881, and the truth has taken hold on the minds of the intelligent portion of the public.

#### SCIENCE, PHILOSOPHY, AND THE ABSOLUTE.

In the preface to the popular edition of his "Matter, Spirit and the Cosmos" (Rider and Son, 1s. net)—a work which in its original form was reviewed at considerable length in *LIGHT* for January 8th, 1910, and which has been reprinted without alteration—Mr. H. Stanley Redgrove repeats his former assurance that his object in writing the book was to attempt no final and complete explanations, "but to make such suggestions as I think will be found helpful to the reader in working out his own solutions to the great problems of the Universe." Personally we think Mr. Redgrove has succeeded and that no small part of his success is due to the terseness and clearness with which he states his case. We select the following passage for quotation because it forms a picturesque break in what is mostly calm and passionless argument:—

And now we come to the great question—What is God the Self-existent? What is True and Absolute Substance? What is That which requires no explanation for its Being? Matter, replies Materialism, the eternal atoms—these are our gods. And we turn to Science and ask, Is this so? And Science sighs. Ah! me, she says, I, too, used to think that way, the way of Materialism, once, and I used to talk of the indestructibility of matter and the eternal atoms; but deep down in my heart I always found it hard to believe in sixty- or seventy-odd gods, and felt that a monistic explanation must be forthcoming. And once I took an atom in my hand—radium 'tis called—and lo and behold! it exploded into a thousand tiny fragments—some, tiny units of electricity—and then I knew Materialism to be false. What is matter? you ask; that I cannot say for certain, probably the manifestation of electrical forces, probably (if we push the analysis a step further) a singularity in the ether, but the self-existent—certainly not! And we turn to Philosophy and put the same query, Does Materialism speak that which is true? And Philosophy, being in a sceptical mood, laughs. Matter, she says, what is matter—what is it but a symbol I create in my mind? I touch, I taste, I see—what? I am conscious, that is the fact I know, and I call the varying modes by which I am conscious by different names; some modes of consciousness, those I call by such names as "seeing," "tasting," "touching," I have good reason to believe, arise in some way on account of an external world; but what is this external world? Ask me of consciousness—not of matter—I know not matter!

#### DEATH OF MR. W. J. TAYLOR.

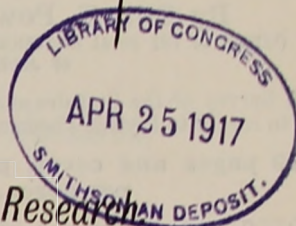
Mr. J. Rutherford, of Roker-by-the-Sea, Sunderland, writes:—

Although we all view death as a momentary matter, a swift dream out of which one awakes with the reality of a glorious life, or as the poet puts it, "the flight of a bird through the arch of gloom into the sunshine beyond," one cannot help feeling deeply sorrowful when a brother, who has worked resolutely and with wisdom for the spread of progressive Spiritualism, passes from our ordinary visible ken. Mr. W. J. Taylor, president of the Gateshead (Rectory Hall) Society, died suddenly on Thursday evening, the 15th inst. The loss to the cause in the North is very great. A gifted speaker, Mr. Taylor was a man of comprehensive mind, of deep reverence, of fine spiritual intuitions, and it need hardly be added that these elements produced in him a generous, hopeful, and enlightened religion. He was, indeed, an unconscious witness to the divine power of character, penetrated and informed by a fervent love of the right, and a supreme devotion to the cause of freedom and peace.

It is suggested that the "Daily Chronicle" must have a clairvoyant on its staff. On Saturday, the 10th inst., it announced the entry of the British troops into Bagdad—twenty-four hours before the event—and on Wednesday, the 14th inst., it actually produced a map showing Bapaume inside the "new British line." This reminds us of the exploits of another London newspaper notorious for its antipathy to psychic subjects, which, on establishing a French edition, announced that it gave all the news a day in advance!



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## NOTES BY THE WAY.

We referred in a recent leader to the fact that Buchner, the great physicist, quoted from Hudson Tuttle's "Arcana of Nature," ignorant of the fact that the book was the work of an uneducated youth, a medium writing under direct inspiration. Here are the facts as related by Dr. Denmore in a biographical sketch of Hudson Tuttle:—

Dr. Buchner read the book without reading the appendix and became possessed of the idea that its author was a professor in a college near Cleveland, Ohio. He made free use of the "Arcana" in the composition of his renowned work "Matter and Force." He selected passages from it for mottoes to head his chapters, quoted largely, and even appropriated, omitting to give credit.

Some years after publishing his work, Buchner (who, it is perhaps unnecessary to explain, was a German) seems to have visited the United States and to have met Hudson Tuttle at a banquet. Tuttle was then a young man, and Buchner expressed surprise that he could have produced "The Arcana of Nature." When he was told that the book was written by Tuttle while an uneducated boy working on a farm and was the result of spirit agency, Buchner burst into a loud guffaw. It was a great joke, he said. But Dr. Cyriax and other men of education who were present maintained that it was true. Buchner was disconcerted. But as he believed in phrenology he examined Hudson Tuttle's head, and decided that the head was quite equal to it, and he saw no occasion for calling in the idea of spirits. And in that way he not unskillfully extricated himself from an awkward position.

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"C. E." in some remarks on the recent prosecutions, quotes a case reported in the "Daily Telegraph" of May 19th, 1910, in which a publican was prosecuted for having allowed his premises to be used for betting. In the course of some remarks on the case, the evidence in which was disputed, the magistrate is stated to have said: "The police officers were sent to find out some particular thing; they could scarcely go back to their superior officers and admit that they could not find out what they were told and expected to find." "C. E." applies the moral to the case of a medium prosecuted for fortune-telling, although, as he remarks, the police cannot be blamed for their action, seeing that Spiritualist papers admit that fortune-telling is illegal. Yet, he contends, we have it on the authority of the highest law officers in the land that fortune-telling is not illegal. "C. E." should study Dr. Powell's pamphlet, "Psychic Science and Barbaric Legislation," in which he will find the law on the subject and the leading cases set

out by a member of the English Bar who is a master of his subject. As we have before remarked regarding this question of fortune-telling, there is a wide difference between delineating in a reverent spirit a subject's moral and mental status and prospects, and telling him (or her) of future marriages, legacies and so forth, making, moreover, such ridiculous blunders over the business that a person of ordinary intelligence who was not a psychic could do it a great deal better.

\* \* \* \*

It may seem a curious remark, but we have thought that the very stupidity of some of the prophecies which provoke so much laughter in the police-courts is in favour of the psychics. Real rogues who are notorious for always having their wits about them (since they have to live by them) would do the business much more cleverly. They would not be gulled (or hypnotised?) into supposing the policeman's wife to be the unmarried daughter of a general or an admiral, and promising a rich marriage. The law would be more just if it made the consultant equally guilty with the "fortune-teller." Even a small amendment of that sort would go a long way towards abolishing what has become a crying scandal. It is temptingly easy to denounce mediums who are led insensibly while in an abnormal state to use their powers, which are very real, in a way which often results in complete self-deception. But the worst culprits are the people who have no interest in psychic subjects beyond their supposed fortune-telling possibilities, and who insist on this phase. They deserve to be deceived, and they still more richly deserve to stand beside the "fortune-teller" in the dock.

\* \* \* \*

Under the heading "Is There a Future Life?" in the "Evening News" of the 24th inst., Mr. Arthur Machen deals with two books, "Some Views Respecting a Future Life," by Mr. Samuel Waddington, and Mr. J. Arthur Hill's "Psychical Investigations." Notwithstanding some unfavourable remarks concerning the latter book, based on his objection to the kind of future life disclosed by the evidence (it is too earthy for Mr. Machen's taste) and the "trivialities" involved, the reviewer may be said to be on the whole very much "on the side of the angels." For Mr. Machen will have none of Mr. Waddington's materialism. That author attributes telepathy to "cerebral disease," and Mr. Machen is caustic in his comments. He illustrates the idea of telepathy by a known instance, and then remarks that Mr. Waddington's theory goes wildly against the weight of evidence. "It is as if one said that the multiplication table was explained by cerebral disease." He laughs at Hume's dictum that "all doctrines are to be suspected which are favoured by our passions," and that "the doctrine that we are immortal because we should like to be contains the quintessence of suspiciousness." "So," says Mr. Machen satirically, "if a man is very hungry the doctrine that there is a certain thing called dinner that will



satisfy his hunger 'contains the quintessence of suspiciousness.' And he adds a happy hit at materialism as really a more credulous and superstitious thing than the doctrines which it derides.

### A MODERN BALAAM.

HOW RASPUTIN TOOK THE ROAD TO RUIN.

BY A. GRESSWELL, M.D.

The comments in the daily press on the life and death of the Russian "Balaam," Rasputin, reveal a surprising lack of knowledge of psychic matters.

Rasputin, as a young man in early youth, gave evidence of the possession of marked psychic faculties, though at no time in his life did he manifest any great hypnotic powers.

In his early days he frequently felt himself impelled to rise from his usual avocations, and even from his bed, to administer some succour to people, even strangers, in want, distress or sickness. By obeying these behests he gained notoriety for kind actions performed when most urgently needed.

Rasputin was almost wholly without education, and his intelligence was of a very low order. Gradually he became proud of his uncommon gifts, and his pride was further enhanced as his fame as a seer was recognised.

Then he acquired some small degree of education from his *confères* in his Church and rose to comparative affluence. Yet, having no real intelligence, he ascribed his unusual gifts to himself alone. A little later on he adopted the most dangerous doctrine it is possible for a weak or, indeed, for any man to hold—viz., that in order to know what sin is, one must give way to it—indeed, revel in it. No doctrine could be more dangerous, and in his case it led him into the domains of vice from which he was either never able or never willing to escape. This was a possibility which does not seem to have occurred to him, and even if it did, he did not desire more than to follow his own devices. He certainly had not taken to heart the lesson of Christ's temptation on the Mount (*vide* Phil. iii., 18, 19). He fell, and henceforth his powers, instead of leading him to love and constructive work, held him bound to the low level of cruel, vicious and destructive actions. He did not see that it is only those who become vicious, either in ignorance or from temporary loss of control over themselves, who can emerge comparatively unscathed; and even these may be scorched. Nor did he contemplate the evil effects in which his vice would involve others, and he did not seem to have cared. He failed, moreover, to perceive that sin on the part of a psychic is more deadly than in the case of a merely worldly person, and this he most certainly was not.

He was ambitious, proud and bigoted in the extreme, and being of an active temperament he became more and more obsessed with evil. Yet he wielded as an evil-doer as great influence as—if not greater than—he did in his earlier days. His advice, given some three or four years before the great war, was often founded on clear vision and was unusually penetrating and possibly correct. Yet, at the same time, this was not due to a balanced judgment at all; it was just merely spontaneous power as a seer. Finally, during the war, being quite as active psychically as ever before, he came out in his true character as cruel, unprincipled and antagonistic to all constructive purposes. He was out for destruction and, selling his own race, he was at length found slain by those whom he had so cruelly betrayed to the unscrupulous Huns. And now the Czar himself has fallen.

There is a great tendency among worldly people to confuse fortune-telling with Spiritualism. The two things are as wide as the poles asunder, having nothing whatever in common. That powerful psychic, John Slater, whom the writer interviewed when he was over in London, said that many people came to him in order that he might tell them how to accomplish questionable deeds, and that he was so disgusted with their purposes that he gave them back his fee and dismissed them.

One can imagine such people of material culture having helped to hold down Rasputin to the low level to which he

descended. When a spiritual man comes actively before the world as a living force and influence he can only come in his true colours, and these he has to adopt and with them gain the battle for good or for evil. He has chosen his side and he fights for his own, his own who are really his own.

A study of the life of Rasputin clearly shows us why Moses forbade the Israelites from exercising psychic powers. Moses well knew that they were not really sufficiently advanced, and that they would be safer under the experienced guidance of those who would lead them. So far he was perfectly justified in his views.

But we have reached a later stage in history, and we have the massive super-materialism of the Huns to combat. There is therefore now more than justification, there is the plain duty of those who under the instructions of Christ must and will show the world in which way victory can and will be won in the world's great age-long conflict between destructive evil and the constructive power of all-enduring good.

On page 255 of a volume of ten sermons by the late Rev. Dr. Pusey (1880) these words occur:—

It may be a sore loss, greater than we can imagine, that although confessing in our creeds the communion of saints, we for the most part have so little felt the privilege of being fellow citizens with the saints, and of the household of God, of belonging to a body of which such glorious hosts have been already perfected, of being struggling members of one body. Not realising that they now live to God, live a higher life than we, being freed from the body of this death . . . exalting ourselves *as though we were the living, they the dead*, we have received the just recompense in ourselves, and are abased.

### MEDIUMSHIP AND THE CHURCHES.

BY THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

The present organised attack on professional psychics may be a blessing in disguise. No one will regret the suppression of the rogue and charlatan, while all will rejoice to see genuine mediumship honoured, recognised and rewarded. The labourer is worthy of his hire, and we cannot expect to have fine psychics available for nothing. When the Archbishop of Canterbury refuses to receive a money payment for his services, it will be time to expect the medium to do likewise.

With regard to the advertisements of mediums in *LIGHT*, I may say that I once, when investigating, received most valuable assistance from them, several mediums picked out at random giving me splendid evidence, part of which is set forth on p. 270 of my work, "Man's Survival after Death." This experience was all the more evidential because I was able to go direct and *unknown* to the mediums without introducing the weakening link of previous inquiries. Failing an alteration of the present law which classes the true and the false together as "rogues and vagabonds" with a lofty indifference, born of ignorance, the best way out is, undoubtedly, the one recently mentioned in these columns, the affiliation of mediums to societies, and—might I also suggest?—as I have advocated for years past, *to churches*. The law does not, and dare not, engage in religious persecution. I look forward to a time when a reliable and trustworthy psychic will be in attendance at most churches. Some time ago I had the idea of attempting something of this sort in connection with my own church but the difficulties were too great. The message given through St. John in the Isle of Patmos was to be passed on to the "angel" of each of seven churches (Rev. ii.). I have not yet seen a satisfactory explanation as to who this "angel of the church" was. "Angelos" means a messenger, or messenger spirit, but messenger spirit evidently cannot be the meaning here, as the message has to be passed on in writing from St. John to some other person in the flesh. I think it extremely probable that "the angel of the church in Smyrna" and the other six churches mentioned was in each case some person with psychic or spiritual gifts (I. Cor. xii.) attached to that church. I look forward to a time when such an "angel of the church" will be a recognised institution in the religious life of this land, and form that connecting link which is so much needed between the things that are seen and temporal and the things that are unseen and eternal.



## THE REALITY AND NEARNESS OF THE INVISIBLE WORLD.

### A SOLDIER'S TESTIMONY.

From the battlefields of France an old contributor, "M.E." (D.S.O.), writes in reference to "An Enquirer's" recent attack in the "Daily Mail" on Vice-Admiral Moore's work entitled "The Voices":—

I have read the book referred to and also the Admiral's previous work, "Glimpses of the Next State," and now after perusing "Enquirer's" article I appreciate the truth of Byron's couplet—

"A man must serve his time to every trade  
Save censure—critics all are ready made."

I am writing this in the trenches. I am an engineer, commonly known as a sapper, and have been over two years in the front lines in Flanders and France, but I am something more—I am a "Spiritualist," or, in the language of "An Enquirer," one of those "dupes of the so-called psychics." I was brought up to attend church regularly, and did so until I left my paternal roof and commenced to make my own living, when I gave more serious thought to the matter of religion than I had done before. I studied it from two points of view—from that of the ancient writings on the subject and that of the example of living set by those who claimed to be teachers of the Faith—with the result that I left the Church and became agnostic. I did not sneer at Christianity or condemn it, nor yet did I accept ten guineas from a sensational newspaper to write a sordid counterblast against it. I simply decided not to call myself a Christian—first because I saw no basis of proof for the beliefs identified with the name; and, secondly, because it seemed to me that to be a Christian one had to live up to such a perfect standard that I could not do it. But the want of proof was my great stumbling-block. I read much on the subject, and I also read much agnostic literature, but it did not help greatly to solve the problem. A Creator I knew there must be, because one saw daily in every direction evidence of His handiwork.

In the course of my study I read articles condemning Spiritualists, and finding that the Spiritualist was condemned chiefly for claiming to have obtained proofs of his belief, whilst those who sneered at and condemned him knew nothing of the subject, I decided to search in that direction myself. I will not detail my search but briefly state that it took twenty years. Perhaps as an engineer I am somewhat better qualified than those not so trained to search out the cause of any experience of power or force. At any rate I was in the end compelled to believe in the power described by Sir William Crookes as "psychic force." That was not all. I also found that this force was governed by an intelligence, and after further and deeper search proved to myself that this intelligence was at one time clothed in a human body and lived and moved and had its being on this earth. My beliefs were no longer based on faith; they were founded on fact, and I soon progressed so far as to be able to speak and converse with old friends and relatives who also had lived on this earth, but are now "intelligences" on the "other side." This knowledge or discovery only served to increase my reverence and awe for the Great Creator, who I found had powers hitherto undreamt of, and I had now got proof of His kindness, for what could be a greater proof of kindness than finding that you can once more be near to and communicate with those loved ones whom you had hitherto thought dead and lost for ever? There is a beauty and happiness in this knowledge, and it is only got by proof. It is not by faith alone that Spiritualists are made, but by evidence. When I first found myself amongst them, I found them to be kind and helpful and really sympathetic. They have no dogmas and forms: they believe in the simple truth of which they have the proved knowledge, and it is a happiness to a Spiritualist to assist an earnest seeker to share that knowledge. Whilst on the high road to this great discovery, I met Vice-Admiral Moore, and I would here acknowledge his great help and kindness. He has spent many years of his life in proving this living truth, and he has given his knowledge to the world in his valuable books, so that those who wish may find the road to truth.

Admiral Moore is specially fitted for research such as this; it is his very nature to examine and explore, to prove or disprove; he is no man of straw, but one who bears a high character, and whose name has been honoured in the British Navy by high command. While serving my country in and about the front line trenches I have been happy in the knowledge that my spirit friends have always been near me to guard and protect me. When days and nights are wet and gloomy

they cheer me up; they have brought me unscathed through storms of shell and shrapnel; they guide my footsteps when I am uncertain of them. If I feel I want rapid and powerful help it will come unseen. "An Enquirer" is unaware of the light and gladness brought by Spiritualism, and the comfort it affords to the bereaved. My earnest hope is that he will live to regret sincerely having indulged in such silly criticisms of some of the ablest brains in Britain. It is easy and profitable to write this kind of stuff, but surely it is the duty of "An Enquirer" to inquire.

### ADVERTISEMENT COMPENSATION FUND.

The following is a list of the donations received or promised in connection with the above fund:—

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It should also be mentioned that several readers have kindly offered to make their donation an annual one, and others have promised a periodical payment equivalent to the payment of an extra penny or twopence for each copy of *LIGHT* subscribed for by them at the usual rate.

### RUSKIN A SPIRITUALIST?

One of our most distinguished artists, a man of open mind, and of highest integrity, recently related to me a conversation he had with Holman Hunt shortly before his death concerning his old friend Ruskin. It will be remembered that Ruskin was brought up in an iron orthodoxy, and all his works have a strong Biblical flavour. Meeting him abroad later in life, Hunt found him plunged in gloom, he seemed to have dragged all his anchors of faith, was pessimistic and verging on atheism.

A year or two later he met him again; he was radiant, the Universe was again aglow with God; his faith had returned glorified, bringing peace in its train. Asked why he was so changed, Ruskin said it was due to Modern Spiritualism. That had convinced him that there was, indeed, an after-life. With that assurance he was content. His feeling then was probably that expressed by Browning:—

"God's in His heaven; all's right with the world."

This is but a drop in our ocean of evidence of the blessings and blessedness brought by our most glorious of all religions; the scientific and philosophic world-religion of the future.

E. WAKE COOK.

THE Rev. F. Fielding-Ould's address at the Salon of the Royal Society of British Artists on Thursday, the 22nd inst., was of exceptional interest. A report will be commenced in our next issue.

MISS H. A. DALLAS inquires if any reader of *LIGHT* is acquainted with the name Captain Flowerdew, of the "Ariadne." Miss Dallas adds that Monica's mother clairvoyantly saw the form of a man and received this name.



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## LIFE HEREAFTER.

AN ANSWER AND SOME SUGGESTIONS.

To many old students of our subject some of the questions with which we are called upon to deal in LIGHT are of an elementary character. But they are for the most part well aware that nowadays inquirers by hundreds are "coming in," and even when, as in many cases, they belong to the educated classes, they are complete novices, and find difficulties in matters which the unlettered Spiritualist has long mastered.

This is our apology for dealing with the letter of a correspondent who asks some questions arising out of a study of "Raymond, or Life and Death." "Do infants grow up in the next world?" he asks (*apropos* of an allusion in the book), "and in that case do they pass on to old age?" The reply is that infants certainly grow up until they reach what in this world would be the appearance of complete maturity. But although there is "old age" so far as time-measurements are concerned, there is no senility or decrepitude. Spiritual laws working in grades of matter infinitely finer than that of earth permit of a higher equilibrium, a more perfect balance. And there are a variety of other adjustments not possible in this imperfect world, so that the next life, although appearing to present many points of similarity, is very far from being "just this life over again," as some superficial observers have complained.

We have said many times before that many of the problems that perplex us in connection with "other world order" might be solved, or at any rate illuminated, by an intelligent study of the world in which we are now living. It may be well to add that the view taken should be a wide one, and aided by imagination. A man whose outlook is bounded by the four walls of a study, an office, or a warehouse may well wonder how he is going to pass his time in a world in which he has no longer to spend the best part of his days in earning a living. He should consider the case of those men and women who, with great ideals before them and ample opportunities for leisure, find all their days insufficient to accomplish the tasks to which they have devoted themselves. Humanitarians, reformers, inventors, artists, musicians—those who are engaged in the finer labour of the world—are not at all daunted by the eternities: they need them. They want infinite scope for their ambitions, and such a difficulty as that of some correspondents who wonder how they shall "fill in" their

time in the life to come never occurs to them. They long for a career "loosed of limits," with infinite vistas of achievement, having found endless possibilities of happiness in the work for which Nature adapted them.

There are many things in the present life which belong only to that life, and which are left behind for ever when the soul passes beyond it. With the dropping of the physical body go all the troubles and disabilities that were peculiar to it as a body. But everything which belonged to the individual as a spirit is "carried forward"—the sum total of the life on earth as a spiritual experience. The sum is exact, for the mathematics of the Universe are unerring. Opulent as life is, its awards are precisely proportioned to the merits of each recipient. Injustice is a question of the relations between man and man, but not between man and the Universe, which never cheats and is never to be cheated. Those who have once realised the perfect intelligence which rules all the dealings of God with man will never distress themselves about His arrangements for their future welfare, whether in the matter of employment or enjoyment. In an infinite Universe there are infinite possibilities for the adjustment of every difficulty, real or imaginary.

## A ROMANCE OF THE SUPERNORMAL.

SOME NOTES ON DR. LINDSAY JOHNSON'S NEW BOOK.

BY SIR WILLIAM BARRETT, F.R.S.

"The Weird Adventures of Professor Delapine of the Sorbonne," by G. Lindsay Johnson, M.A., M.D., is a book to be commended to the attention of every reader of LIGHT. It is a thrilling story based on the wonderful psychic gifts of the hero named in the title. In the Preface the author tells us that a few years ago he met a famous Professor in France, whose acquaintance ripened into a lasting friendship, and who convinced him of the genuineness of Spiritualistic phenomena. In fact, the author says that while staying at his hotel "the Professor narrated to me the extraordinary history of Professor Delapine, which he assured me was true, and which with his permission I committed to writing and worked up into a novel. . . . He was kind enough to introduce me to the Professor himself as well as to several of the other characters" named in this book. For obvious reasons the real names are suppressed; but we are told all the persons are still alive and distinguished members of society. For some of the incidents described in the book the author gives the authority of Dr. Ochorowicz and Sir William Crookes, though the name of the latter is not mentioned.

I will not spoil the story by attempting any outline of it here. Sufficient to say that, so far as my knowledge goes, it is the best story that has yet been written based upon the supernormal. As is allowable in fiction, the author confers upon his hero a combination and exaltation of mediumistic powers drawn from various well-known types, and also enables Professor Delapine to exercise these powers voluntarily, in a manner at present beyond the attainment of any medium. The interest of the reader is well sustained throughout, and he will be unable to put the book down until he has finished this exciting and entirely wholesome story.

Dr. Lindsay Johnson is an old and valued friend of the present writer. Doubtless his name is known to many readers of LIGHT. A few years ago he left London to reside in Johannesburg for the sake of his wife's health. Few men enjoy such singularly versatile gifts as Dr. Lindsay Johnson. His works on Colour Photography have had a wide circulation, and are the standard books on this subject. But his most valuable contributions to science have been his splendid original researches on the structure of the retina and the field of vision in men and animals.



The Royal Society of London published in their "Philosophical Transactions" a few years ago Dr. Lindsay Johnson's great monograph on the retina of the eyes of various animals which he had examined at the Zoological Gardens in London. The coloured plates illustrating this monograph would have made the author famous and conferred upon him honours in any country where scientific research is more esteemed than in England. How he managed to use the ophthalmoscope to reveal, and minutely draw and colour, the retina of the eyes of living lions, tigers, alligators, and other carnivorous beasts, is almost as thrilling a story as that he has given us in the adventures of Professor Delapine. He modestly says nothing of the risks he incurred in the monograph referred to, but I hope he may be induced to contribute to the columns of *LIGHT*, or elsewhere, some of his adventures in the pursuit of science—especially how, when examining the retina of an alligator, in the locked enclosure in the Zoo, he was stalked by the alligator's mate and his hairbreadth escape on that occasion.

## PSYCHIC SCIENCE AS A RE-INTERPRETATION OF CHRISTIANITY.

### THE WORLD-CRISIS AND ITS MEANING.

On Friday afternoon, the 23rd inst., at the London residence of Lady Glenconner, Dr. Ellis T. Powell delivered an address under the above title before a distinguished audience which included Sir Oliver Lodge.

DR. POWELL commenced by referring to the great spiritual upheavals which marked the history of the race, referring especially to that which accompanied the birth of Christianity. To-day we had reason to believe that the world was on the eve of another great crisis in its spiritual life. We saw to-day how ancient traditions, settled convictions and hereditary habits were undergoing transmutation in an evolutionary process which was now reaching its climax. We seemed to be in the vortex of a world change. Reviewing some of the history of the past, the speaker dealt with the tremendous advances made in a knowledge and understanding of physical laws. We had measured and weighed the stars, we could predict their movements more accurately than we could forecast the working of a railway system. We knew every metal which was burning in the suns. Science had transformed us from being mere denizens of the earth into citizens of the heavens. In the presence of that vastly enlarged realm, that immeasurable galactic immensity to which we had awakened, we had now begun to ask ourselves, What is our relationship to the Supreme Arbiter of these unthinkable vast domains? We had passed from the state of non-rational, uncomprehending creatures, and were beginning to feel the inward impulse towards understanding, obedience to, and intelligent co-operation with, the laws which we had discovered to be operative in the life around us.

It was as though we were asked to join hands with the Supreme Tactician. It was as though he had said to us, "There is my scheme; thence have I brought it; yonder is my goal. I tell you my secrets. I show you my purpose with ever-increasing clearness. Evolve with me. Develop your latent powers. Be aspiring, be holy, not merely because I tell you to be so, but because only if you are efficient, aspiring and pure, can you follow me in the fullest sense and simultaneously know the self-realisation, the self-expression, which are the highest satisfactions I have to bestow." It was, in short, a question of a closer and more intimate co-operation between God and man—a newer and fuller revelation, in no way involving any supersession of the Christian revelation, but rather a higher development of it. He (Dr. Powell) believed, indeed, that this revelation, as a restatement or reinterpretation of Christian truths, would carry them to heights more splendid than any humanity had yet attained. In the past Christianity had been wrested from its real issues to become an instrument of political power. By its misuse monarchs and politicians had deluded their subjects into submission to every kind of selfish exploitation. The Church had been made the tool of Governments, but Christianity could not be reproached

for the abuses to which, in its distorted form, it had been devoted. It was never a mundane revelation. Its issues were purely psychic and spiritual. It taught and enforced the existence of intelligences on higher planes of life over whom death had no power, with whom we could enter into communion, and by whom all the vital matters which affected our life as spiritual beings could be directed, if we so desired.

Part of the political exploitation of Christianity could be seen in the fact that its relation to the unseen world was contemptuously denied by the law even though it had been laid down by a Lord Chief Justice that Christianity was a part of the laws of England. The time had come for us to awaken to the realisation of what Christianity as a revelation really stood for. In the past it was not possible for Jesus to make the presentation of His gospel *intellectually* adequate. He was imperatively conditioned by the circumstances of the world in which He taught, just as any teacher would be when it was a question of expounding the higher mathematics to infant minds. To-day, when the intellectual standard of Western Christendom had risen so fast, might we not look for some new revelation, not one which should cancel or obscure the sacred and venerable truths which had regenerated the world, but one which should put us on the track of new interpretations? Science saw the signs, but what the world looked for was a new and supreme interpreter of the things signified. Thirty years ago it would have been difficult to affirm that Science recognised any mystery behind the life and body of man. But in the presence of the world-shaking events of the last three years Science had distinctly changed its view-point, and men were beginning to comprehend some of the simple yet most stupendous secrets of happiness and progress. There was a time when all, except the mystics, regarded that saying of Christ, "The Kingdom of God is within you," as a metaphor, an apophthegm, a kind of pietist epigram. To-day we saw it as containing a deep spiritual truth. We could discern in it the possibilities of securing that immunity from physical degradation which could bring man into more intimate contact with the higher psychical planes around him. We sensed the need and the possibility of that immunity just at the moment when man's interest in psychic interpretation has been awakened and when he realised that eager but unseen auxiliaries—his fellow-beings on other planes of life—were all around him. For the first time in his history man's knowledge as distinct from his faith told him that he was compassed about by a great cloud of witnesses.

After referring to the alchemists' search for the Elixir of Life, the Philosopher's Stone and the transmutation of metals, which led to the discoveries of modern chemistry, Dr. Powell remarked that the physical impossibility of one age was the commonplace of the next. Might not the *psychical* impossibility of one era undergo an equal transformation into recognised fact? Quoting Drummond's view that "organic evolution has done its work," and that the "arrest of the body," *i.e.*, the final outworking of physical evolution in the human organism, must necessarily lead to an advance in the direction of the finer planes of human life, the speaker said, "How striking it is that just as we have reached this stage of evolution, with the inorganic and organic behind us and the super-organic in front, the points of contact between us and the psychic planes around us should become so numerous!" We were advancing towards a scientific cognisance and comprehension of Spirit. The stages of advance could be discerned with clearness and defined with considerable precision. The range of life extended all the way from primitive one-celled organisms, totally unspecialised, up to such a piece of work as man, almost infinite in the specialisation and complexity of his relationship to the external world. The single cells were physiologically complete in themselves. They did not form "bodies" and were not subject to natural death in the same degree as the higher animals. They sustained quite easily the equation between waste and repair which with us was so difficult and which sooner or later became impossible and ended in death. As Sir Oliver Lodge had said, "It is not the germ cell itself, but the



bodily accretion or appendage which is abandoned by life and which accordingly dies and decays." Newman Smyth summed up the matter in a fine sentence when he remarked, "Death slipped in for the benefit of life on its way to higher organisation." The bargain was ultimately extended to include a soul. The mere organism, unicellular and soulless, possessed, as Dr. Haldane said, no consciousness. But the higher organisms—the advanced animals, for instance—had a consciousness resembling ours in species, though doubtless its range was considerably less than we possessed. The line of demarcation between our consciousness and that of the animal probably lay in the fact that we were conscious of our consciousness, aware of our awareness, while they were not. Finally our consciousness ceased to be circumscribed by terrestrial limits and entered into contact with the discarnate consciousness of intelligences on other planes. The chain of communicating power was complete. The beginnings of sensibility in the movements of protoplasm were not intellectual, but they led ultimately to the intellectuality of man.

If this was no extravagant hypothesis, then, indeed, we might look for another descent from the unimaginable brightness, another transcendent messenger from the Ruler of all Life, another reminder that man does not fight alone, but that behind him, evolving and developing contemporaneously with him, but far ahead, was the great Protagonist of the Universe.

(To be continued.)

## NEW TRUTH AND THE CHURCH.

A REMARKABLE ARTICLE.

By kind permission of the "Times" we are enabled to reproduce the following article which appeared in that journal of the 17th inst:—

### BEFORE CAIAPHAS: THE CLOSED MIND.

The Tragedy of the Crucifixion involves a judgment for all time upon certain historical characters and institutions. It took place in an organised society which had its religious system, as well as its political order. The Church entered into the scene as well as the State. Caiaphas and the Jewish Church are revealed as representatives and trustees of a religious system, face to face with a reformer, who appeared dangerous; a new voice was heard, and condemned at once as blasphemy. Caiaphas is for ever at the bar of history, but for what? Not so much for failing to admit the new claim, but for his refusal to listen. His sin was the sin of the closed mind; but it was more than an intellectual sin: his mind was closed for fear of the consequences which would follow if the claim were granted. His mind refused to consider the possibility; he stopped his ears and cried "Blasphemy!"

Caiaphas, in the name of his Church, had to try a reformer, whose claims involved great changes in the established order which was second nature to the High Priest. The dread of change; the shrinking from disturbance; the creed, "let well alone!" are always dangers in religious societies; they prevailed in that court. The sin, which condemned our Lord, may be perpetuated in those who bear His name. How often the trial before Caiaphas has been repeated with the parts changed—with the representatives of the One, condemned in Jerusalem, now in the part of persecutor! It is the sin of the closed mind that has often betrayed the Church, and it may still lead the Church to miss its hour.

It will not be denied that new truth may come to the Church for judgment. It will come, as truth always comes, in some living person. It may be an ancient truth, conveniently forgotten, and now restored in some burning experience. It may be some brave attempt of faith to express itself in the new language of a new age. What is the danger of such an hour? It is not that the Church should decide, after weighing the claim honestly, that it cannot be received. "Prove all things, hold fast that which is good" is still the wisest counsel for our age, as it was for the Apostolic Age. The Church with the closed mind may always plead that it is moved by jealousy for the Truth; but there is need to guard against the bias which may be given to the intellectual judgment by the love of ease or self-interest or mere expediency. It is unlikely that Caiaphas knew why he was condemning our Lord. And the Church to-day may silence the new voice without knowing why.

### THE CHURCH AND NEW CLAIMANTS.

The age that is beginning will make new demands upon

the Church. There will be many before its bar, some impostors, others prophets of the Truth. In the face of all such claimants the Church can never forget that it holds its deposit as a sacred trust; but it cannot be too scrupulous to keep the mind open; it cannot watch its motives too jealously; when it is acting "for the glory of God," it may be moved by love of ease, and the desire to evade the Cross: *ne cruce evadatur*.

Deep fissures in the Church have often been made through the failure of its leaders to face simply and honestly some fearless apostle with his demand for reform. The closed mind of the Church has created bitterness and exaggeration on the other side; the truth, which the reformer has seen, becomes separated from other truths and distorted; it is lost to the Church for the time and there is unrest and division, which might have been avoided. Few religious societies can boast themselves free from this sin.

Now since Truth in all its appearances has hitherto proved disturbing, it is unlikely that its coming will be otherwise to us. The war has come, we are told, to break up one order and to bring in a new and better order. Is the Church prepared to listen in such an hour? To refuse a hearing to new claims is not a proof of faith; it means that the spirit of adventure is lacking, and faith has become timid and dreads the cold. To listen may bring dangers; it must imply that the Church holds lightly to many of its advantages in the world, and that it is ready, if needs be, to suffer the loss of much that once seemed good. But to refuse to listen may mean to fall out of the line of the coming age.

The Church must be free to listen; it cannot play its part if, like Caiaphas, it will not receive any new truth because it will not allow the existing order to be modified. In some hours the supreme demand, made upon the Church, is for courage of intellect, allied with that courage of the will without which there can be no faith. This is one of those hours. The Church once more will have to hear new voices, and new claims; will it be moved by no love of glory and state, by no sloth and no love of ease, but by a pure and burning passion for the Truth of God? Then the Church may suffer loss, but it will save its soul, and the soul of the nations.

### A GENERATION AGO.

(FROM "LIGHT" OF APRIL 2ND, 1887.)

THE UNSEEN UNIVERSE.—The world is moving fast. What was positive knowledge yesterday is doubtful to-day, and will be gone to-morrow. When, in 1774, Priestley discovered oxygen, the death-knell of the four elements—earth, air, fire and water—was rung. Cavendish, Black and Lavoisier speedily asserted that air and water were compound bodies, and fire disappeared as an element when the true theory of combustion was known. Then came the successive discoveries of the other so-called elements, some sixty odd. Yet now in the Theatre of the Royal Institution, in 1887, but little more than a hundred years after the announcement of Priestley's discovery, Mr. [now Sir William] Crookes, with all the weight of pre-eminent scientific reputation, and supported by others of as great renown as himself, tells the world that, after all, evidence of conclusive kind shows that there are no such things as elements at all. They are elements only "so-called."

THE man in the street lives in shackles, the shackles of his own limited conceptions, and he is as far from the freedom he might enjoy as the East is from the West. Even so slight a thing as a chance word, a *contretemps*, or mere opposition may disturb his equanimity, and as his anger rises his conscious normal control is submerged and he becomes the creature of his passions and at the mercy of his temperament; he is the slave and victim of himself. But this same man might have auto-suggested equanimity to himself and have become so strongly poised that nothing could have moved him to anger or have disturbed his self-control; this, be it remembered, is the mere mechanical feat of outweighing evil suggestion with helpful ideas, or in Biblical language of "overcoming evil with good." Then, when he had eliminated the anger and lack of control in himself, similar occasions might arise, but they could not evoke the response that once they did. This man would be freed and emancipated from the thrall of his previous misconceptions in this one direction, and so also he has the power to liberate himself from one after another and become in course of time the free man Nature ever intended him to be—"Manual of Hypnotism," by H. ERNEST HUNT.



## THE UNSEEN WORLD: ITS REALITY.

TWO REPLIES TO "N.G.S."

(I.) BY E. DOUGLAS FAWCETT.

"N.G.S.'s" remarks on Idealism are not applicable to all forms of the attitude thus named. It will conduce, therefore, to clarity of thinking if I submit a few considerations which are indispensable in discussing this topic.

(1) It is quite incorrect to treat "idealist" and "imaginist" as convertible terms. Thus, Leibnitz, Hegel, Schopenhauer and others, who are idealists, are certainly not "imaginists." In fact, on the day of the publication of my "World as Imagination" I was, it would seem, in a minority of one (if I except the case of the poet Blake, whose "genial glance" is not exactly philosophy) in holding that ultimate reality is imaginal. There are, of course, many kinds of Idealism. Idealism is the belief that the character of reality is sampled by the content which experience reveals to us. After we have settled this point to our satisfaction, we have to decide further, *what portion* of our experience resembles most closely the World-Ground—that ocean of the infinite in which world-processes occur. The dominant Greco-German tradition identifies this World-Ground with Reason, Schopenhauer with Will, and there are many competing hypotheses to be considered. My book likens it to Imagination.

(2) Needless to suppose that there is no relatively independent Nature, and that things in this Nature do not mutually influence one another. "N. G. S.'s" protest concerns only certain defective forms of Idealism. We have to get rid of "atoms," "sub-atoms" and the rest; but this is because "atoms" (like "force," "energy," &c.) are conceptual creations—entities constructed by the human "scientific imagination" in the interests of practice. I have discussed these fictions at length. But we cannot get rid of real natural agents independent of human perception. We are concerned to re-interpret their characters, which have all the "objective ground-work" that can be desired.

(3) "All proceeds undeviatingly upon its appointed way" writes "N. G. S." in the regard of the "world as imagination." Where, he asks, is the freedom of imagination? Having urged *ad nauseum* that there are no eternal laws of causation, no "rigidly uniform" sequences, that "laws," in fact, are evolved, come and go, I do not know what to make of this reproach! It is best, I suggest, to read first a standpoint which is to be criticised. Evolution, in an imaginal universe, is certainly creative. The future, therefore, is largely unpredictable and "chance" itself must be allowed for. There is no "undeviating" necessity in causation.

(4) "N. G. S." further objects that a universe of the imaginist sort would have no room for the many hideous blemishes, defects and abominations to be noted. A "calf with two heads," for instance, or a parasite presents a riddle. I have collected a great deal of puzzling matter of this sort. But the point is that the imaginal hypothesis provides an adequate solution for each and all of these difficulties. And I venture to assert that it is the only metaphysical hypothesis, as yet in evidence, which supplies an arguable solution at all. Critics elsewhere have not failed to appreciate this point.

Having stated this solution at length in the book, I will not repeat it here. Many pages are devoted to the topic of imagining that "runs amok" and makes of Nature so largely an "evil dream." I will close, however, by repeating that writers who criticise hypotheses should take pains at the outset to discover what precisely they are. "N. G. S." has not been noticing my innovations in Idealism at all.

(II.) BY F. C. CONSTABLE, M.A.

It was with great surprise that I read "the counterblast" of "N. G. S." to the Dream-Theorist. For, in all I had read of "N. G. S." before, I thought there was reasonable argument though possibly based on questionable premises. But now he argues in a circle—he sets out with an assumption, prefers an

argument on the assumption, and then—somewhat dogmatically—states that his argument must be sound because his assumption is sound.

One man sees a landscape, that is, he senses a landscape; another man dreams of the same landscape, that is, he is impressed by the same landscape in idea. For even the "Encyclopædia Britannica" admits that *in idea* dream-images are as *objective* as waking images.

Then "N. G. S." says, as to the dream-landscape:—

For this same landscape is not in essence a large affair of fields and rivers, and such-like, but an infinitely minute affair of inconceivable complexity, an affair of atoms and molecules incessantly in motion.

Now I do not enter on the question of whether "N. G. S." is right or wrong. This is no place for a discussion of the conflicting theories of materialists, Kantians and Berkeleyans. But what "N. G. S." has done is this: He assumes reality for atoms and molecules incessantly in motion, and then says the "imaginist" is wrong because he does not admit the assumption. He argues in a circle.

Permit me further to point out that science itself gives no real reality to the ether, atoms, molecules or entities. Indeed, the tendency of science is to some *ultimate* of energy or force. Science, quite rightly, proceeds on *hypotheses*. Science does not deny a spiritual *ultimate*—it simply ignores any such thing. And science is quite right; for at present it has nothing to do with the spiritual. The S.P.R., in its scientific procedure, simply endeavours to *extend the purview of science*. It does not endeavour to drag down the spiritual into the mean field of time and space.

For the waking-man to criticise the dreamer's experience is at least as foolish as for the dreamer to criticise the waking-man's experience. For *both* experience is equally objective!

## "REVELATION ON REVELATION."

We are asked by Mrs. Rachel J. Fox to publish the following extracts from a letter received by her on this subject from Mr. J. W. Sharpe, of Bournemouth, late Senior Fellow of Gonville and Caius College:—

I hope you will excuse me for taking the liberty of writing to you about your book "Revelation on Revelation," to which I have given a great deal of attention for some weeks past. It seemed to me at first a "hopeless" book, but I have ended by being greatly impressed by it. Your guide's writings have the character of the best writings of that kind, of yielding the more knowledge to the more perusal. He solves for me a great difficulty, *i.e.* how is the world to be rescued from the *impasse* to which the astounding advances in natural knowledge and corresponding inventions have brought it, so that, as things are now, mankind, with its low level of prevalent morality and ethics, not to say of religion, will most certainly bring itself to ruin. I could not and cannot see how, in the course of evolution by natural selection, the fundamental qualities of the race can change for tens of centuries to come. Long before that could come about the fearful weapons of destruction, of domination, of many-sided control which science and invention have put, and will put, into the hands of millionaires and multi-millionaires and their colleagues throughout the nations, will have ruined and almost destroyed the whole race. But if, as your guide tells you, the powerful wills among the good and the wise in the spiritual spheres which are connected with us, headed by that Great Being whose immediate action upon us is to be the "Second Coming," are to prevail over those who inhabit the Dark Spheres, who have now an excessive dominion over us and among us, then it is plain that the future of the race is to be made secure, and knowledge and all manner of service and open intercourse with the spiritual spheres connected with us can all be pressed to their utmost limits, to the great gain of the race and not to its destruction.

It is related that on the night previous to an enemy bombardment on the Kent coast a woman in a small house, having a premonition of trouble, took refuge in the dwelling of a neighbour, and that the house she left was one of the two which were struck by shells. Whether the premonition was in the nature of a direct and special warning or a flash of prophetic vision we have not sufficient information to be able to judge.



## AN EXPERIENCE IN WESTMINSTER CATHEDRAL.

BY ERNEST MEADS.

The conditions were ideal for our purpose: for a fitting environment certainly helps most of us to acquire a mental and spiritual attitude: the vast dimly-lighted Cathedral—its massive pillars seeming to vanish upwards into illimitable space, its solitude, its mystery. Passing along the dark aisle we seated ourselves opposite a chapel, raised by a step above the level of the nave; on either side were seats for worshippers, and beyond, raised by another step, an altar blazing with lighted candles, behind which, in the apse, a dim mosaic figure presided over all. The almost empty church, with its dark shadows and splashes of light—for candles were burning on other altars and before the image of more than one favourite saint—engendered a feeling of awe and reverence which was enhanced by the harmonious voices of priests chanting Vespers close by.

My reverie was ended by the voice of my companion, through whom a spirit spoke:—

Here is a simile of life—the shadows, the steps, the light, and behind it all “The Master.”

It is hard for those in the shadows to climb the steps that lead to the light and to a sight of the Master's face. But those who have already climbed them, entered the light, and gained a glimpse of His face, come back to help the poor lost ones in the shadows; the children of light come also to help, and so, with their assistance, the faltering and stumbling feet are guided into the light, and love is poured upon them even from the Holy One Himself.

There is joy and delight in thus helping to raise the fallen, and, by the loving ministry of children and the grateful service of those who have been forgiven, the Master's kingdom is increased, and agony and despair destroyed by love.

He saw (clairvoyantly) a troop of children in white carrying flowers, followed by a mixed crowd, coming slowly towards him, and through it all heard an agonised voice crying for mercy.

Again he was controlled and spoke:—

Friend, I am only a poor old woman. But however low a woman has fallen, there is one instinct she preserves and through which she may be appealed to—that of motherhood. I have waited, oh, so long, in the grey light of early dawn and in the last gleam of sunset, day after day, for years of your earthly time. I have waited to greet her and tell her of my forgiveness; for I forgave her long ago, and now the time approaches, for I see them come—a troop of children, with a crowd of others behind them—they come slowly; they come from a distance; but they are coming—here! and I hear a voice—her voice—crying, “Mercy, mercy! oh, have mercy!” See, I have carefully covered over my wounds with my garment, that she may not see the marks of her cruelty! And when she comes I will embrace her and take her by the hand, and together we will mount the steps and kneel in the light, and then my wounds will be for ever healed.

I see one dressed as a sister going to meet her; now they come nearer, and more and more clearly do I hear her voice.

Another controlled the medium in a hesitating manner:—

I do not know where I am—or who you are—but that matters little to me. I am in terrible agony—I have suffered—oh, how acutely! I did not know, when injuring others, that I was injuring myself! That for every wrong done to them, I should suffer to the uttermost. Oh, help me! help me, if you can, to get out of this horrible condition.

I whispered, “Dear sister, your words imply that you are repentant and ready to start a new life. He, the Lord of Life, has promised that none shall sincerely ask in vain. You shall have help: there is one waiting here to help and love you. Can you not see her? Look around, for she is near to you. As for us, all that our poor human love can do for you is yours. Be as a little child and accept the love and guidance which is offered to you.”

To which she replied:—

I take those words as true. None need help more than I. I have sinned, suffered, sorrowed and repented—I hear a voice say, “Come unto me, all ye that labour and are heavy laden,

and I will give you rest,” and I humbly repeat these words I hear, “Rock of ages, cleft for me, let me hide myself in Thee. Oh, forgive! forgive! See, children come to me and offer to take me by the hand—O blessed little ones, I thank you! I go, led by them, and now I mount the steps and pass into the light.

Another said:—

Yes, the chain of whips has fallen from her limbs, she has mounted the step and passed into the light, not that of candles only, that is but a symbol, but into that of the Master's love: now she kneels before the altar, led thither and surrounded by the innocent children and those who, once wronged and injured by her, have thronged hither to help and to offer their love: all kneel before the altar. Hers is no formal prayer, but the outpouring of an overcharged heart. Those who have sinned much and been forgiven, the same love much. All is well with her now. May the love and blessing of the Lord ever rest upon you mortals for your help in this blessed work. Amen.

The chanting of the priests formed a fitting background, though they little guessed, perhaps, that there were more than the dozen visible worshippers in the church.

The spirit in torment had been a wardress in the old Millbank Prison, which once stood on the site now occupied by the Tate Gallery and the adjacent military hospital, and her condition (she showed herself as though bound hand and foot by the nine lashes of a powerful whip, which had eaten into her flesh) was the result of her cruelty and use of the whip upon the unfortunate female prisoners.

## CHRISTIANITY AND ANGEL MINISTRY.

Hamerton Yorke thus comments on the reflections with which “Joy” opens her article on “The Ministry of Angels” (page 83):—

Is the part always to be considered as greater than the whole? I quite agree with “Joy” that the glorious ministry of which she writes is largely ignored by “the various Christian sects,” and I look in the dictionary and see that “sect” is defined as “a body of persons holding sentiments different from those of others . . . a dissenting denomination,” thus presupposing an original assenting community, to be dissented from. But when “Joy,” instead of founding her reproach solely on the neglect of these Christian sects, also uses the words “Christian” and “Christianity” (which are generic terms), she apparently overlooks this fact of the necessary *raison d'être* of sect being *difference*. And this neglect of the angelic ministry happens to be one of these “differences.”

Now the argument from the belief of the original historical community, which has a great deal to say about the ministry of angels, and not only “preaches,” but what is more to the point definitely *teaches* about them—and that with a continuity of nearly two thousand years—is surely, as a mere matter of proportion, of greater relative value as to their place and office in the estimation of Christians, than any argument to be deduced from the silence of our comparatively quite youthful sects, the oldest of which may only reckon some four hundred years to its credit.

For it should always be remembered that when Christianity as a whole is spoken of, the inference must naturally be to the whole body of its contents, and not to local and late aberrations.

So large do these latter habitually loom before our eyes, that I verily believe were the average (sectarian) Englishman to re-write the Book of Genesis, he would phrase the first verse: “In the Beginning, Luther created the Reformation,” and I am afraid many of your readers would be content to take it at that. Yet to Spiritualists in particular the previous period should contain much interesting matter and, one would have thought, a great deal of congenial evidence.

A WORLD-PURGING.—With a singularly impressive unanimity the conviction is spreading through the world that this war is, in its deeper significance, a War of Purgation. It is the strong flail in the hands of God which is to winnow through our civilisation, separating the grain from the chaff. It is the crucible in which are to be burned up a whole age's impurities. It is the final crisis through which the world must needs pass in its pilgrimage towards a gentler and a nobler age.—From “A World Expectant,” by E. A. WODEHOUSE.